

MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY AND GOOD WORK. PUBLISHED JOINTLY BY THE AMERICAN BAPTIST MISSIONARY UNION, THE AMERICAN BAPTIST HOME MISSION SOCIETY AND THE AMERICAN BAPTIST PUBLICATION SOCIETY

HOWARD B. GROSE, D.D., Editor

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SINGLE ANNUAL SUBSCRIPTIONS, SEVENTY-FIVE CENTS, FOREIGN POSTAGE 25 cents extra. IN CLUBS OF FIVE or more, FIFTY CENTS. TO MINISTERS, FIFTY CENTS. ALL COPIES are sent to INDIVIDUAL ADDRESSES, unless otherwise ordered. ALL SUBSCRIPTIONS are PAYABLE IN ADVANCE. The Postal laws require this in order to secure second class rates. Subscriptions discontinued unless renewed within three months.

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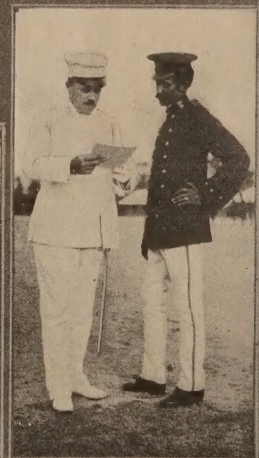
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1. Commissioner Scott, Bishop Scott and U. S. Minister Resident Lyon.



2. Commission Party landing in the surf at Grand Bassa—no pier.

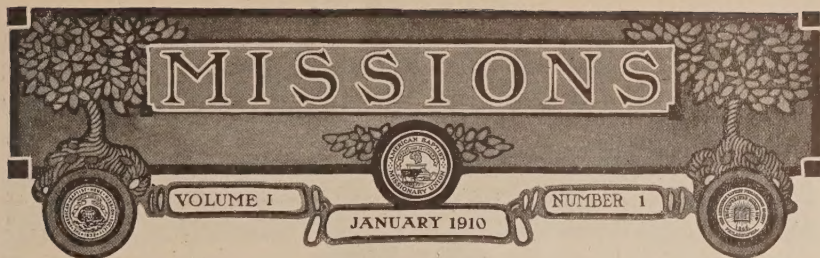


3. At Staten Island, ready to start.

5. Off for Anglo-Liberian Frontier via Sierra Leone Railway.

4. A Native Chief with Commissioners.

6. Capt. Cloman, Military Attache, and Major Lomax of Liberian Frontier Police.



The Basis of Missions

Paul, the great Missionary to the Gentile World, said: Christ sent me to preach the Gospel. For there is no distinction between Jew and Greek: for the same Lord is Lord of all, and is rich unto all that call upon him: For, whosoever shall call upon the name of the Lord shall be saved. ¶ How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?

Peter, after his vision from above, said: Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted of him. And he commanded us to preach unto the people.

Jesus Christ, the Great Head of the Church, went about all the cities and the villages, preaching the gospel of the kingdom, and he appointed twelve, that he might send them forth to preach. ¶ And Jesus spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.





EDITORIAL

The Mission of the Northern Baptists

THE mission of the Northern Baptists, broadly speaking, is twofold: first, to help develop in America a Protestant character worthy of Christ; and second, to bear their full measure of responsibility for the evangelization of the world. In the work first named, of course, the Baptists share in common with the other evangelical Protestant bodies, but they must realize that they share it and what that involves. Indeed, the task is so complex and vast that it is difficult to catch its full import. There is a work of nation-building and race-assimilation confronting the American people such as no nation ever faced before. Given a sufficient product of Protestant character worthy of Christ, and all our problems will be certain of solution in accordance with the divine will. The Baptists are numerically the second largest Protestant body on the continent. They must assume their part of whatever is to be done by the churches of Christ to make and keep America Christian and free, and from this vantage ground give the gospel to the world.

There are great moral, social and religious issues to be met by our churches. The perpetual dominance of Protestant principles, which involves the permanence of our democratic ideals and rights, must not too easily be taken for granted. The on-sweep of immigrants puts a question mark after more than one thing which we have regarded as settled. The assimilation of these masses of newcomers, too, will require a radical readjustment of our relations to them, and a broad and

united policy concerning their Americanization. The Sunday laws, and the kind of Sunday which American Christianity may hope to establish and maintain, constitute a grave question reaching to the roots of public morality and church efficiency. The conglomerate cities ever enlarging present new conditions and puzzling problems. The divorce evil, a national scandal and humiliation, with its disruption of the home and consequent attack upon the primal source of national strength and soundness, has to be dealt with by the Christian churches, quite apart from the legal enactments of state or national legislatures. So far the Protestant churches have been lamentably lax and weak and helpless in meeting this issue. The great moral and ethical reforms, which should find in American Protestantism their strongest leadership and support, have not been sufficiently identified with the churches, and for reasons which the latter must explain. The questions of temperance, of religious education, of the Bible in the schools, of child labor, of tenement-house reform, of social and industrial betterment, all demand proper consideration from those Christian bodies which represent the best American sentiment. In the solution of all these problems, which directly concern the character and welfare of our people and the maintenance of our free institutions, political and religious, the Northern Baptists must have their part, their influence, their leadership. Not as separatists, but in closest confederation of all the evangelical denominations, is this mighty work of piloting our national ship through stormy and uncertain seas to be accomplished.

The Northern Baptists must have their share in making North America Chris-

tian. More than one-half of our great population of ninety millions is non-church and non-professing Christian. Take out the Roman Catholics, and it leaves the Protestant church membership at something over twenty millions. Here is wide enough opportunity for evangelism. Then, the work is complicated beyond measure by the old world crowding into the new—by these hundreds of thousands of men, women and children, nearly all needing the simple gospel. Every church to-day has a divine call to distinct and direct mission service. How to adjust ourselves to this new work is the immediate question. Our societies can do something, and have made a beginning; local churches here and there are trying to meet their local conditions; but this is a mere drop in the bucket. We should have a denominational policy and a mighty advance movement in relation to this grave condition and responsibility.

The Northern Baptists must also have their share in making the world Christian. This is a distinctive part of our mission, which can never be conceived in any narrow spirit. Garfield said that a man who is not larger than his place is too small for it. The same is true of a church. A church whose interests are confined to its parish will live at a poor, dying rate, if it live at all. The church that has no boundaries to its interests smaller than the world is the church that will be found busiest in trying to save the unevangelized in its neighborhood. Missions is like that head of Christ in the cathedral at Antwerp, in which all the lines converge in the center of the face. Take up a line where you will and trace it back, and you come to the central point in the sympathetic features of Jesus. Take up the line of missions where you will, it always carries you back to Christ, the center, the motive. Our Baptist churches have a remarkable, divinely accredited missionary history in which we may rightfully take pride. But we cannot live on our history; and we have a work of such size and moment on hand to-day as makes past undertakings serve merely as a stimulus to the larger things. The Northern Baptists must realize what

it means of sacrifice and giving and planning to be a world power in missions. We cannot evade that responsibility, any more than the United States could evade the call of humanity that made it a world power among nations.

But, says some one, have we no distinctive mission? It is true we are to help develop a Protestant character, in coöperation with others, but is that all? No, that is not all. The Baptists work in fraternal spirit and coöperation with other Christian denominations, and stand shoulder to shoulder with them for the preservation of our free institutions and religious liberties. We seek to serve in the utmost spirit of Christian comity. But this does not mean the sacrifice of our convictions of loyalty to the Bible or the commands of Jesus. The Baptists still stand for the spiritual as against the formal in religion, for immediacy between God and man, for obedience to the Scriptures, and for the great principles of soul liberty and absolute separation of state and church—principles acknowledged to-day by all Protestant bodies, but not acknowledged by a powerful ecclesiastical system which is political as well as religious and is persistently putting forth every effort to gain ascendancy without publicity in legislative halls and boards of appropriation. The struggle for soul liberty on these shores is not yet so definitely settled that we do not need an alert, united and aggressive American Protestantism to ward off attack and win ultimate triumph for that freedom where-with Christ makes free. In this contest all Baptists are as one. And in all our mission fields at home and abroad the Baptists of the North and of the South should come into closer and closer coöperation and fellowship. Here, too, geography may well give way to grace, and divisive adjectives be banished.

The Baptists have a wide mission and opportunity. Let us not get away from the point that we shall rise to it only as our local churches develop in their membership a Protestant character worthy of Christ. All depends upon that.

How is this character to be developed? The ordinary methods of church effort, the faithful preaching of the gospel, the

teaching of the Bible, the evangelistic outreach, will readily occur to all. But we are persuaded that there must be added a missionary impulse which can only be created and sustained by missionary education. It is in the altruistic motive of missions that the church finds the closest and most effective appeal to the Christian heart. Once establish the interest of the membership in the wider movements and causes of the Kingdom of God, and bring all these into relationship so that the church feels its responsibility to all men—to the brown brother in China, Japan or India, to the black brother in Africa or America, to the red brother in the West, to the white brother on both sides of the sea—and you have the best possible chance for the development of a broad, sympathetic, well-rounded character that shall stand for the great truths and principles represented by our denomination, that shall be worthy of the cosmopolitan and universal Christ, to whom all men were and forever are brothers, and that shall furnish a base of supplies for our missionary enterprises in all lands.

The Northern Baptists will be more and do more as they are more and more missionary; for the gospel, which is the power of God unto salvation, would be no gospel were the missionary spirit and impulse taken out of it. It was the Master himself who sent forth His disciples to disciple others, and who bade them go until all the world should hear His glad tidings of salvation. In His Name the Northern Baptists move forward on their mission.



The Mission of "Missions"

HAVING indicated the mission of the Northern Baptists, as we see it, what now is the mission of MISSIONS? The presentation and interpretation of the old and new world movements that make for righteousness and human welfare, in which the Baptists must play their part. Our opportunity and obligation must be indicated and emphasized; and beyond this is the whole agency of Protestantism as it unites in the spread

of the gospel and the carrying out of the Great Commission. MISSIONS is the representative of the denomination in its missionary and philanthropic and evangelistic plans and projects.

MISSIONS has an inclusive scope. It knows no geography, no divisions in terms, no race or national barriers. Its motto is MISSIONS, one and indivisible, covering every land and every human need and interest. Month by month it should bring a world survey, setting important events in their relation to the Kingdom of God and its progress. This cannot fail to deepen interest in those specific missionary fields which are affected; while news from the workers will always be a feature. A chief purpose of MISSIONS is to make its readers feel that they have come into personal touch with the missionaries, so that they can enter sympathetically into the experiences of a mission field in any part of the globe. It is a great thing to climb up into the observatory and look afar into other worlds. Provincialism in excess dwarfs one intellectually and spiritually. We want to widen the boundaries of our knowledge and sympathies. It is good to learn that every spot is a center to some one; that our particular spot is not the only one worth living in. MISSIONS will rejoice in breadth of view, yet will strive not to leave merely general impressions. A broad horizon does not prevent the focusing of the vision upon a single point. MISSIONS will seek to give the world vision without neglecting to fill in the essential details. The sources of interesting material are certainly ample. It has been abundantly proved in the past by our magazines that missions can be made interesting. Rather, they are inherently interesting, and when not so it must be because somehow spoiled in their presentation.

With which preliminary word, and another in appreciation of all kindly prophecies and friendly greetings in advance, MISSIONS sets itself to its task—one, please the God of missions, that may through long years help to advance His cause and magnify His Great and Holy Name! This is the strength of His promise, "Lo, I am with you alway!"

The Outlook for Liberia

IT is with especial pleasure that MISSIONS presents to its readers, as the first general article in its first issue, "Where Home and Foreign Meet," by Dr. George Sale, who was one of the Commissioners to Liberia appointed by the President to investigate conditions there with view to our governmental relations. While the report of the Commission has not been made public, there are some indications that the work of the Commission is to result in closer relations between the United States and that Republic. In his message to Congress President Taft, after a brief account of the reception and labors of the Commission, said: "The report of our Commissioners has just been completed and is now under examination by the Department of State. It is hoped that there may result some helpful measures, in which case it may be my duty again to invite your attention to this subject."

One step has already been taken by our government in view of the present situation in Liberia. We refer to the adding of a military attaché to the American legation in Monrovia. The officer designated for this position is First Lieutenant Benjamin O. Davis, of the famous Negro Tenth Cavalry. Lieutenant Davis is said to be an able officer and a man of fine character, just the type of Negro man who should be appointed to official positions in Liberia.



A Clear Distinction

AT the diamond jubilee of Methodist Episcopal Missions, celebrated at Carnegie Hall December 13th, President Taft was one of the speakers, and in his tribute to the missionaries he drew this distinction, which is worth bearing in mind when we hear certain traveller critics of missions:

"The mission is a nucleus and a pyramid of the civilization that is expected to widen out in that neighborhood. I have heard missions criticised. I have heard men say that they would not contribute to foreign missions at all; that we

have wicked people enough at home, and we might just as well leave the foreign natives and savages to pursue their own happy lives in the forests and look after our own who need a great deal of ministration. I have come to regard that as narrow-minded, as a man who does not like music, who does not understand the things that God has provided for the elevation of the human race. The missionaries in China, the missionaries in Africa, are the forerunners of our civilization, and without them we should have no hope of courting the love and the admiration and the respect of the millions of people that we hope to bring under the influences of Christian civilization.

"Those who go for mercantile purposes into these distant lands, I am sorry to say, are quicker to catch the savage tendencies than the savages are to catch from them the best of our Christian civilization, and if they had to depend for their belief in the good that is to come to them from embracing Christianity and accepting the civilization that we offer them on that which they learn from the adventurers that go far into the interior to buy things from them at a price much too low and much below what ought to be paid, we should never succeed at all." The President knows by contact what he is talking about.



The Most Needed Fund

THERE is one Fund for which MISSIONS desires to stand in its very first number, and from the first to the end. That is a Ministerial Pension Fund similar to the Teachers' Pension Fund. This is the next great step in Christian philanthropy. What Mr. Carnegie has done for the teaching profession should be done for the preaching profession. The need for it in this case is not less but far greater. The ministers are not so well paid and their expenses are commonly larger because of their more public station. Every argument that can be made in favor of the educational pension, and the arguments are all good and sound, can be made with greater force in favor of the minister, who by the nature of his

calling is properly precluded from being a money-maker.

A hundred millions for a Ministerial Pension Fund, as carefully administered as are the educational funds and other great trusts. If only some man or woman who has been blessed with great fortune would see the glory of this gift. Such a Fund would place the Christian ministry upon a new foundation. It would gild the future with the bow of hope for thousands of men who are devoting their lives to the good of mankind without prospect of provision for themselves or their loved ones in old age. A Fund that would lift the spectre from the home, provide against sickness, death and age, would be the greatest boon to the churches, as well as to the ministers.

Who will start the Ministerial Pension Fund with ten millions? Here is a chance for an undying name and a crown of human gratitude rich beyond compute. Let our Commission on this matter project something large.



The Laymen's Missionary Movement

THE remarkable national campaign of the Laymen's Missionary Movement, with its great public meetings in all sections of the country, is now in full swing. Dr. Case gives us an account of the first meeting in Buffalo and the results, and this may be taken as typical. The Movement has proved conclusively that Christian men like to be appealed to in a large way for large things. They take to what appears to mean business. An illustration in point comes from a western city. The local committee said that if a certain wealthy and influential business man would act as chairman of the conference, that would settle the success of it. But the committee was afraid even to think of asking him, he was so engrossed with large business interests. He was approached, nevertheless, and the matter squarely put before him, with all its demands upon his time, if he accepted the chairmanship. After a few moments of thought he turned and said, "I will do

it." And the success was all that was prophesied. More than that, his interest was enlisted for missions and for much larger service in his local church, because he had experienced the joy of service in a great cause. Men in our churches are being awakened to the King's business.

The news that comes from the different cities where the conventions have been held is all of the same character—great gatherings, an awakened purpose that manifests itself immediately in propositions to raise definite amounts for missions the current year—amounts largely increased over the giving of former years, and a spiritual quickening of the churches. Read the Buffalo story and you will see how it works all the way along. The campaign is laying hold upon the men, and nothing else is necessary in order to bring missions to their rightful place in the evangelical denominations.

This national campaign has in it the seeds of a mighty harvest for missions.



A Financial Hint

ONLY three months remain before the close of the financial year of the Societies. The treasurers' books up to December 1st show that more than \$500,000 must be raised by the churches between that date and March 31st, if the budget is to be met and a debt be avoided. The expenditures are based upon the apportionment, according to the action of the Northern Baptist Convention. Thus far the receipts showed on December 1st a falling off on the part of the churches, young people's societies, Sunday schools and individuals as compared with those of last year of \$12,428.85 for the Missionary Union and \$5,306.58 for the Home Mission Society. The budget, on the other hand, calls for \$157,000 more than was actually received from these sources last year. This means some active work in this and the next two months. Do not let the offerings get crowded into the last month. Raise the apportionment and get it out of the way. Let there be the one motto this year, "We can do it and we will."

Note and Comment



WHAT a feast of good things MISSIONS brings to you, this month. You will not miss one of the general articles, for they are all about interesting places and people. We go with Dr. Sale to that little Black Republic of Liberia; we look with Dr. Dearing upon Prince Ito's stately funeral procession and then at developments in the land to which the Prince gave religious liberty as his best gift; we accompany Missionary Robbins to the Philippines, and from thence by airship speed swiftly to Cuba and see the fine new church home of Missionary Howell at Guantanamo, while he tells the story of his early life; we drop into a Laymen's Missionary Convention at Buffalo with Dr. Case and feel the enthusiasm rising; we see a great movement in neighboring Mexico through Superintendent Brewer's eyes; abroad again, we get a view of the new college buildings in Rangoon; we traverse at once distance and history with alert Evangelist Hermiston. Surely we have been in good company and seen sights worth while. Nor is this all by any means, as you will say when you finish the number—for you will go on to the end, advertisements and all. And you will rejoice that MISSIONS has come as the King's ambassador with its message and appeal.

¶ At a meeting of the Executive Committee of the Northern Baptist Convention, with Secretaries of the General Societies, in Chicago, November 30th, it was decided to hold the Anniversaries in that city the week beginning May 6th, 1910. This is about two weeks earlier than usual. It seemed necessary in order to avoid conflict with other meetings in May and early in June which many Baptists desire to attend also.

¶ Christian people and lovers of civil liberty in all lands owe Prince Ito a debt of gratitude that words cannot express for two notable acts in Japan's modern history for which he is chiefly responsible. The first of these is the removal of the edict against Christianity and the second

is the introduction into the Constitution of Japan of the article granting religious liberty. The bearing of these two acts cannot be overestimated whether we consider their influence upon the Western nations in their relation to Japan or their effect upon the civil and religious welfare of the Japanese people themselves. For the interesting postal-card photographs of the funeral procession and the accompanying notes on another page we are indebted to Dr. Dearing, whose article on "The Outlook in Japan" forms one of the most valuable contributions to this issue.

¶ To what extent reforms have actually been put into operation in China is a subject of discussion in France between a French traveler who has written a book and the French newspapers and publicists. The general opinion is that the earlier promises of constitutional government have yet to be carried out, and that the introduction of the new order will be exceedingly slow, in large part because of the indifference of the Chinese people themselves to the matter. We shall hope to have some light for our readers soon from the statesman missionary point of view.

¶ The critics sometimes sneer at the churches, and say they are struggling hard to keep themselves alive, that they have all they can do to save themselves without talking of saving other folks. The churches must smile back at the critics and teach them that they are wrong; that it is exactly by saving other folks that the church ever saves herself. That is the law of the Kingdom of God—losing life to save it.

¶ The December number of the *Baptist Missionary Magazine* gave an excellent program entitled "Fifty Cents Worth," designed to bring MISSIONS before the people in an interesting way. Send for a copy and use the program. We are moving forward rapidly in the matter of subscriptions, and if the present pace is kept up the fifty thousand mark will soon be in sight. But that is only a fine start-

ing point in the highway of our ambition. The Baptists can give MISSIONS a subscription list of one hundred thousand, and we believe they will do it.

¶ The new Minister to China is William J. Calhoun, a lawyer of Chicago, who has served three administrations in a confidential capacity, and won high esteem from Presidents McKinley, Roosevelt and Taft for his tact and ability. It was Mr. Calhoun who investigated the conditions in Cuba under Weyler, and his report resulted in United States intervention. The post in China is regarded as second to none in the diplomatic service, and is especially important at this time. Much is hoped for from President Taft's choice.

¶ The *Standard* for December 11th has an editorial on the subject, "Keep Evangelism Free from Graft," that deserves widest reading and consideration. The welcome that has been given to evangelists who are in the employment of the Home Mission Society and the State Conventions proves how pastors and people appreciate a service that is accredited and free from all taint of financial self-interest. The matter is a serious one, and has been treated with remarkable clearness and fairness in the editorial alluded to.

¶ The spirit of combination is contagious. We learn that the Mission Boards of the Reformed Church in the United States are to unite in a missionary magazine beginning with January. The name will be "The Outlook of Missions." The Southern Presbyterians are also planning to do the same thing. We welcome our prospective union contemporaries, assured that this is the new and better way.

¶ The Executive Committee of the Federal Council of the Churches of Christ in America devoted one session of its annual meeting in Louisville, Ky., December 7-9, to the general subject of "The Evangelization of Our Country." Dr. Barnes, Field Secretary of the Home Mission Society, was one of the speakers. Other general subjects considered in the public meetings were temperance, and "The Churches and Social Service." The

missionary committee of the Federation is superintending a religious census of Colorado, as the first study of conditions in our western States. This is a practical and commendable service.

¶ The Home Missions Council, representing the Protestant denominations of importance, is conducting an interesting publicity campaign which includes a weekly article printed in one of the leading papers in nearly every American city of 25,000 population or over. The general title of the series is American Social Problems, and articles will appear on Newer Aspects of the Labor Movement, Is the Immigrant a Menace? Recreation for the People, the Negro in our Great Cities, the Saloon and the American People, and Socialism. The newspapers welcome these articles, and the movement is an admirable one. This is the way to counteract the influence of the vast mass of criminal news and unworthy matter that fills so many columns of the daily press. And every American problem has its missionary and religious phase.

¶ The enemies of temperance who are rejoicing in Alabama's vote against constitutional amendment in favor of prohibition are reminded that Alabama has a stringent law prohibiting the sale of intoxicants, passed two years ago, and this law has not been altered or abrogated. The law has not been made a part of the constitution—that is what the vote means. It is a partial defeat for the prohibition forces, but it is not a turning over of the state to the liquor party by any means.

¶ All good people are interested in the suppression of the White Slave traffic, which is an international scandal. A bill has been introduced into Congress which makes this traffic a heavily punishable crime, and also seeks to carry out the arrangement with foreign nations whereby the channels of immigration may be closed to this infamous business. Public opinion should solidly support this measure. The President in his message recognizes the evil as wide in field of operation and strongly recommends stringent legislation.

Where Home and Foreign Meet



By GEORGE JALE, D.D.

THE SHALLOW BAR WHERE SEA AND RIVER MEET—KROOTOWN IN RIGHT FOREGROUND



TRIP to Liberia may seem rather far afield for a home mission man. In these days, however, when our men must learn more languages than were heard at Pentecost in order to preach the gospel in our own land, and when

home mission work embraces Mexico, Cuba, and Porto Rico on this side of the Atlantic, it ought not to surprise us to find a people on the African west coast who are American in their form of government, their thinking, and their religious life.

In his letter to President Roosevelt, advising the appointment of a Commission to Liberia, Mr. Root declared that Liberia is an American Colony. It is in fact, so far as I am aware, the only real American Colony in the world; that is, the only body of Americans and their descendants of sufficient numbers to set up and maintain a government on foreign soil. Under the government of Liberia live some one and a half million native Africans, so Liberia is indeed a place "where Home and Foreign meet."

The undertaking of the American Colonization Society beginning in the early

decades of the last century was a unique and interesting one. The motives of the undertaking were philanthropic and missionary motives. It was proposed to introduce Christianity and civilization into Africa by deporting and establishing there large numbers of American Negroes. It was hoped that the resulting establishment would form an effective basis of operation for the suppression of the slave trade, and it was thought to be an incidental benefit to America to be rid so far as possible of her free Negroes.

The agents sent out by the society in the early days were usually men of deep piety and devotion. They labored with great zeal for the evangelization of Africa and many of them found a rest-



COMMISSION'S HEADQUARTERS



COMMISSION ON THE WAY TO AFRICA

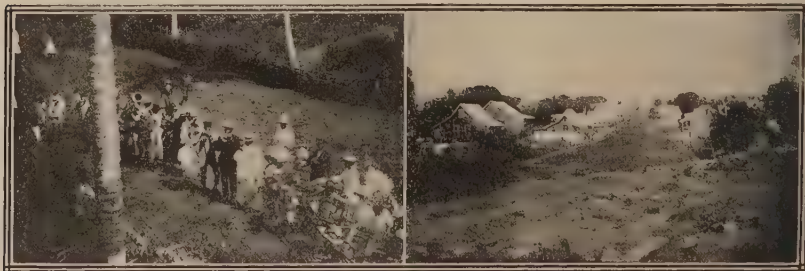
ing place for their bodies in her soil. The west coast has been called the white man's grave, and while with better knowledge of the conditions there the risks to life are not great, the graves of the early white missionaries in every large community are a part of the heritage of the past, and to them Liberians point with reverence and gratitude.

The results of this plan of evangelization by colonization were not inconsiderable, at least in the numbers sent abroad. In the half century between the founding of the society and the closing of the war, 11,912 Negroes had been sent to Liberia by the society. During the same period 1,227 had been sent out by the Maryland Society, and 5,721 rescued slaves had been landed in Liberia by the United States ships. Here then was a total of 18,860, two-thirds of whom had

had some training in America, to form the basis of the new State.

The ideal of the Colonization Society for Liberia was a very noble one—a Christian State set for the civilization of Africa. It is too much to say that the Liberians as a whole have held to this ideal; to keep a nation true to its ideals is the burden of its men of vision; but the ideal abides in Liberia, embedded in her constitution and held before her people by her Christian teachers and statesmen. In keeping herself true to this great ideal lies Liberia's chief claim to the consideration of Christian America.

With the emancipation of the slaves came the new phases of the Negro problem in America and the new call for philanthropic endeavor for the education of the Freedmen. The urgent needs at home seem to have absorbed the thought



BAND SERENADING THE COMMISSION

RESIDENCE STREET IN MONROVIA

of American philanthropy, and the project of the Colonization Society passed out of mind. Except for the aid of church societies to Liberia as to a foreign field, and the greatly diminished operation of the Colonization Society, Liberia has received but little help from America, and for fifty years was practically forgotten by the majority of the American people.

Now, through the visit of the Liberian Commissioners to this country in 1908, and the visit to Liberia of the American Commission in May last, there is some probability that close relations between Liberia and our government may be resumed, and that the African Republic may again become an object of interest to the friends of the Negro in America.

The eighth day of May last was a great day in Monrovia, the capital city of Liberia. Early in the morning of that day the U. S. S. *Chester* appeared off the coast, and precisely at eight o'clock, the beginning of the official day, her guns boomed out the salute of twenty-one guns to the Liberian flag at her masthead. She bore the Commission of the United States to the Republic, long and eagerly looked for by the Liberians. It was a great day

for the commissioners and their associates, too, for during the long voyage across the ocean they had spent their time chiefly in the study and discussion of Liberia and her needs, and it was with intense interest that they looked that grey May morning on the low-lying shores of



LOTT CAREY'S CHURCH, MONROVIA

Africa, the bold promontory of Cape Mesurado on which Monrovia is built, the roofs and steeples of the city, and the huts of the native Krootown at the base of the cape.

The short time at the disposal of the Commission gave little opportunity for



LOTT CAREY'S GRAVE AT MONROVIA CEMETERY



THE U. S. CONSULATE, MAIN STREET



METHODIST COLLEGE, MONROVIA

the special study of missionary work or the religious life of the people. Fortunately, one does not have far to look for evidence of either. The Liberian towns have every outward appearance of a Christian civilization. Monrovia is a church-going city and Sunday is a real Sabbath. Many of the men prominent in government appear to be men of deep religious conviction. There are many well-ordered Christian homes. In the village of Krootown adjoining the city I found three churches, and the service I attended one Sunday morning lacked nothing in attendance, in earnest attention and fervor. In the country settlements the church edifice is always the conspicuous building, and as with the Negroes of America, the life of the people centres around the church. The leaven is in this Liberian lump, and if the whole is not leavened, the process is going on.

In the native villages missionary work is being carried on as in Krootown, especially in those in close proximity to the larger towns. The native village strangely called Half Cavally, is about six miles south of Cape Palmas—Whole Cavally lies farther south on the bank of the Cavally River, which is the southern boundary of Liberia. In Half Cavally I saw one of the oldest churches in Liberia, an Episcopal church massively built of stone. The chief and many of the natives of the village are Christians. On one side of the town is a section where the huts have given place to neat cottages surrounded by gardens, and every appearance of a civilized mode of

living. In the home of the chief of this town, a two-storied, civilized structure towering above the huts of the natives, our party had sleeping quarters for two nights. The American minister, who was a member of the party, made a remark that seemed to question our host's veracity. "You think I lie," said he. "No, I am a Christian; I no lie."

The Protestant Episcopal Church and the Methodist Episcopal Church of the United States carry on considerable missionary work in Liberia, and the schools of these bodies are the best schools in the



By courtesy of Capt. S. A. Cloman

SEC'Y OF WAR, ATTORNEY-GEN'L, SEC'Y OF STATE,
OF THE REPUBLIC OF LIBERIA



LIBERIAN GUARD

A LIBERIAN CARRIAGE

Republic. The West African College of the Methodists was just across the street from the headquarters of the Commission. Some work is done by the African Methodist Episcopal Church and by the Lutherans.

The Foreign Mission Board of the National Negro Baptist Convention of America has an important mission at Cape Mount. The first Baptist church of Monrovia was founded by Lott Carey, father of foreign missions for the Negro Baptists of America, whose body lies in the cemetery within sound of the breaking waves of the Atlantic. A former president of the Republic, President Cheeseman, was pastor of a Baptist

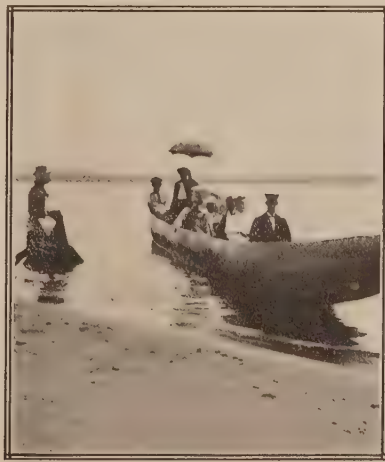
church in the old town of Edina, where stands a monument to his memory.

There is much, therefore, to show in Liberia as the result of the philanthropy of the early days and of missionary operations since. The well-established Christian communities scattered along the coast and the navigable rivers afford valuable bases for missionary and civilizing operations, and present a vantage ground of which Christian America should make use.

The needs of Liberia as a government are such as can be supplied only by the help of some strong and resourceful and disinterested people like our own, and there are good reasons why the govern-



By courtesy of Capt. S. A. Cloman



EMBARKING IN A WAR CANOE

ment should come to Liberia's aid in the hour of her need. If she should be allowed to fail now, the whole story of Liberia will make sad reading for our children.

There are ways, too, in which philanthropy may help. The idea of the Colonization Society of civilization by colonization was a good one, as its results in Liberia show. I find myself asking why it may not be revived with some modification. A statement one hears often

from Liberians is: "Liberia needs men and money." She does need men. For forty years we have been training men and women in our schools and colleges in the South. There is a large and growing educated class among the Negroes of this country; they have been trained under Christian and missionary auspices. Many of them have strong pride of race and desire to help

their people. I believe that if the way were made clear many of them would go to Liberia to cast in' their lot with the black Republic, not for their gain, but for her good. I am very sure that America could make no more valuable contribution to Liberia than by sending out small and carefully selected bands of Negro men and women, young, strong of body, sound in morals, trained in mind and in hands, not as missionaries, but as citizens, to toil for the highest good of the African race. With the support and aid of a strong government and

with the addition to her working forces of numbers of Negro Americans of the right type, a new day would dawn.

Returning again to America and looking once more into the faces of Negro congregations and students, realizing that there are ten millions of Negroes in this country, five times the entire population of Liberia, and thinking of the marvellous progress of our own Negroes in all lines, the thought comes with something of a shock that probably by no method

of missions that we know could so large a body of Africans be Christianized and civilized on the continent of Africa in the same space of time as has been evangelized in America thro' slavery and its whole chain of consequences; that when the first Negro slaves were landed on our shores there was begun a movement which not in its motives nor in its spirit, but certainly in its results, was the



By courtesy of E. J. Scott

DR. SALE AND HIS CAMERA

greatest missionary movement for Africans that the world has known. No thanks to us, indeed, but to that wise Providence which so often in history has made the wrath and the cruelty and the greed of men to praise Him. That there is some great purpose in the nurture of this large number of Negroes in the religion and civilization of America many devout souls have long believed. In piecing together the disjointed bits of this puzzle of Providence; the horror of the slave trade, the schooling of slavery, the arrested work

of the Colonization Society, the abolition struggle, the war, emancipation, the campaign of education to this day, may

not the new interest in Liberia fill an important gap and help us to see the meaning of it all?



The Outlook in Japan

By Rev. J. L. Dearing



GLANCE backward is essential to any reasonable forecast. And that glance backward should include more than a limited glimpse of things religious else we may be led astray. Such a backward as well as forward view is more possible

just now since the celebration of the fiftieth anniversary of the opening of Japan to modern Missions in October has led many to pause at the milestone and look both ways. We may thus gather the opinions of others as helps in our outlook into the future.

Politically, Japan has presented a remarkable situation during recent days. Immediately at the close of the war a war party controlled the cabinet and great military and naval expansion, beyond a doubt solely for defense and protection and in no wise for aggression, was the policy. This meant heavy expense and increased debt. The treasury was practically exhausted by the war and credit was low. The condition of affairs was critical.

The nation very generally, through its men of influence, protested against the policy, and the protest was so strong,

being emphasized by the bankers' association and other men of great influence, that it led to the resignation of the cabinet. Marquis Katsura was asked to form a Cabinet, which he promptly did. And because of the acute financial situation, finding it difficult to select just the one to fill the post of Minister of Finance he determined to take upon himself the responsibilities of that office in addition to the duties which would naturally come to him as Premier. This was more than eighteen months ago. And he has not yet made any change.

Such a centering in one person under a constitutional form of government of heavy responsibilities for so long a time is scarcely to be paralleled. And yet not a note of criticism has been heard, and that which at first was supposed to be for but a few days or weeks has continued for months. It has, however, prevented further rupture in the Cabinet and the rates of interest have been very greatly reduced and in a phenomenal manner has the credit of the country been restored. There was a surplus at the end of the last financial year. The budget for the following year has been approved also and seems to be satisfactory to every one.

One of the great advantages that



STREET IN YOKOHAMA, SHOWING DR. DEARING'S RESIDENCE AND THE SEMINARY

Japan has over China to-day is the possession of such men as Marquis Katsura with broad vision who can guide in the affairs of state in such a manner as to commend their policy to the world and the money-lenders of the world in particular, and who at the same time so command the confidence of their own nation as to be able to carry out a policy. The absence of jealousies in such matters is a noticeable feature in national life in Japan, as contrasted with China.

The sad death of Prince Ito is a great loss to Japan. In a sense, however, he has completed his work for his country. History will more fully reveal what a wonderful man he has been. In recent days as Residency-General of Korea his course has been constantly one making for peace and good government, and as will later be more apparent, one making for the peace of the world and the highest good of the Koreans themselves. His death is likely to make no change, however, in the attitude of Japan towards Korea, and neither is it likely to materially change affairs in Japan. So many men of marked ability have been raised up to fill his place that the nation

will move steadily forward. The general note in the political world and commercial world as well will continue to be one of progress. Too much stress should not be placed upon Japan's course in Manchuria or her commercial relations with China. America must recognize her as a formidable competitor in the commerce of the East. Why condemn her for this activity, however? There is a market large enough for all, and friendly relations on our part should make our share the larger. Prosperity is marked in Japan, and yet the past shows that with Japan's increase of commerce ours in the East increases much more rapidly. While China's commerce in the past ten years increased 40 per cent., our share of China's commerce increased 60 per cent.

Educationally, Japan is far from standing still, and is greatly in advance of all other Eastern nations. Over 95 per cent. of her children of school age are in the public schools. Constant advance is evident in the development of the educational system. More and more are they reorganizing the system largely adopted from Germany to make it apply to their own nation. Japan's power of adapta-

tion and reorganization is remarkable. She is accused of lack in originality. Coming into contact with Western life so recently and with so much already developed before her hands, she may not have reached the stage of originality as yet. Her power to adapt to her needs and conditions what she receives from the West is very interesting. Clara Barton would hardly know the Red Cross Society in Japan. The very locomotive made in America must have certain very marked modifications to suit the Japanese demand. In education there is still a conservative attitude regarding Christianity. The work of American school teachers is a helpful influence in the educational life and the growing conviction very widely felt that there must come some power that shall strengthen the moral side of life and give an ethical training that shall restrain and control is dominant. The people are hungry for education and the higher institutions yearly turn away large numbers of graduates from lower institutions who are unable to be received to the higher schools through lack of accommodation. The place for Christian education is

large. The opportunity for Christian institutions of higher grade is particularly great.

In Christian life, the widespread moulding influence of the teaching received from the West during the past fifty years is wonderfully apparent. The old attitude of the Japanese that every one you meet is a thief has changed to that of love your neighbor. There is in society at large a higher estimate of the value of the individual life. It is a question whether in ten years from now such a war as was recently fought would be in any way possible to Japan with the growth of this new idea. There is a fast growing recognition of the equality of all men, and an elevation of the status of women. These ideas, it should be noted, have not been introduced through any especial dwelling upon them by the missionaries, who have rather sought the direct evangelization of the people, working for the individual both in preaching services and in the building up of Christian character in the Mission school. But the individuals thus touched have carried out into life in a very perceptible way these ideas which have permeated



THE BAPTIST THEOLOGICAL SEMINARY, YOKOHAMA

society. This has further been illustrated in national life in the treatment of the Russian prisoners during the war, in the efforts for fallen women, rescue work for ex-prisoners, and particularly in the constitutional tolerance, imperially granted, for all religions. One of the speakers at the Tokyo Celebration in October called attention to the changes in the past fifty years in substance as follows: Fifty years ago edict boards were on every corner prohibiting Christianity; to-day they are found only in museums at Tokyo and elsewhere as illustrations of the feudal times. Fifty years ago "religious liberty" was an unminted phrase, but to-day it is fundamental in government life. Fifty years ago the Scriptures could be printed only in secret; to-day Japan is printing not only millions of copies for herself, but is printing in the languages of the surrounding nations for them also. No other religious book is read as is the Bible in Japan to-day. Fifty years ago not a Christian in the empire; to-day in the Imperial Diet, the Imperial University, the army, the navy, Christians are everywhere. Prominent newspaper editors of influence are Christians, and Christian thought is familiar, where forty years ago there was not a single Christian church. Now the words of the prophets and Apostles are quoted as readily as those of the sages of China, while the sayings of Christ are almost household words. Christian ethics are recognized as the highest standard of living. With such a foundation to build upon, what wonder that many look forward with hope toward a Christian Japan? This is the more readily believed in since the native church itself realizes more clearly than for some time the magnitude of the task yet remaining and is more ready to welcome help and co-operation in this work which some have been inclined to regard lightly and as one that they might accomplish themselves unaided. Now they realize that there are some 30,000,000 of their people as yet practically unreached. The native church has been so employed in developing its own life that it has not considered its relation to the surrounding community. With such an openness of mind

and readiness to welcome truth, it would seem that the present opportunity in Japan should appeal to the Christian church. With a population growing up with practically no home religious instruction, and religion excluded as yet from the public schools, there is great danger of religious atrophy. The educated classes are very largely agnostic and materialistic, hence the present process going on will lead to increasing difficulty in Christian work unless in the present stage of transition there be activity on the part of Christian agents. Fixed modes of thought are likely to take the place of the present openness of mind. What we do for Japan should be done now.

It should also be borne in mind that what we do for Japan we do in still larger measure for China. A Christian Japan will mean a Christian China. China is Japan's disciple. Her youth are in the schools of Japan. Japan's influence is widely felt in China's national life, and if that influence be Christian it is hard to measure its scope and power. Perhaps in no land where missionaries labor is their service more appreciated. Said one of the leading dailies recently, *The Kokunin*: "The development of Japan as a first-class power within the past fifty years is to a great extent attributable to the trouble taken by the missionaries, who, by either establishing schools or preaching the Gospel of Christ, have cultivated the minds of the Japanese and enhanced their morals. In a country like Japan where the state and people are governed by a spirit of nationalism, the principles of Christianity are most suited. It is to be hoped that the missionaries will redouble their energies and zeal." Such words, together with the wonderful opportunity for service in the schools and evangelistic fields of Japan, must come as a challenge to the Christians of America. Especially to Baptists should come the added appeal of depleted ranks in our Japan force; death, and sickness and necessitated furloughs having so reduced the force of workers that those at present on the field are quite unable to meet the present demand, to say nothing of opening new stations or entering openings as yet undeveloped.

Prince Ito, the Japanese Statesman

THE FUNERAL PROCESSION PASSING HIBIYA PARK, TOKYO, NOV. 4, 1909



GUARD ON ONE SIDE, BAREHEADED CROWD ON THE OTHER

able in an Oriental. Less than a year ago when the new Y. M. C. A. building in Seoul was dedicated Prince Ito was present and made a very remarkable address in which he Association as great work of in the path of tion. One so criticisms of in Korea and been done Prince Ito as General that to quote a few the last issue of *Movement in hand*: "Both missionaries in the testimony, that in spite of minor local and spasmodic occurrences the Residency-General is accomplishing good results," as Mr. Colbran expressed it. And Dr. Gale said, "I have no hesitation in declaring openly that I consider the administration of the Residency-General highly beneficial to the Korean nation." Bishop M. C. Harris adds his statement that "the missionaries of all nationalities endorse and are altogether satisfied with Prince Ito's policy in Korea." Indeed at some meeting of missionaries "of the various sects" it was "unanimously decided to give all legitimate support to the work of the Residency-General in the cause of reform and enlightened progress." Such testimony is very reassuring. On the 25th of October a very notable entertainment was given to about seventy-five guests by Prince Ito on his sixty-

ALTHOUGH much has been said about Prince Ito, who was recently assassinated by a Korean in Manchuria, a few incidents regarding one who has had so much to do with securing full religious liberty to the people of Japan and also in preserving it in Korea during the past few years, will be of interest. Though not a professing Christian, he possessed a breadth of mind, and appreciation of Christianity that was remark-

spoke of the his ally in the leading Korea true civilization often hears Japan's course of what has there under Residency—it is interesting words from the *Christian Japan* just at merchants and Korea unite in



STANDARDS OF EVERGREEN AND WHITE PAPER BORNE BY SHINTO PRIESTS



MEN WALKING AHEAD OF OLD-FASHIONED BIER

eighth birthday. "The number being small was necessarily limited to the most intimate friends of the host and hostess. Prince Yamagata said that since every Japanese was well aware of the great services Prince Ito had rendered to his country from a period dating prior to the Meiji Era and unceasingly throughout the whole of that era, it was unnecessary to dwell upon the fact now: but he invited the special attention of his hearers to the point that Princess Ito by her able management of the Prince's household affairs had relieved her illustrious consort from all sources of domestic trouble, and by thus enabling him to devote his undivided energies to his country's cause had placed the whole nation under a debt of gratitude to her. He invited all the friends to drink the health of the Princess with the utmost cordiality. It is evident that this celebration deserves to be regarded as a memorable event inasmuch as it constitutes the first public tribute paid to the national services of a lady during the Meiji Era."

Perhaps Prince Ito's most lasting fame will rest upon the Constitution, for the drafting of which he was largely responsible. In this connection it is interesting to call to mind an interview which he once accorded to Bishop Harris, in which the remarkable liberality of the Constitution in relation to religious liberty was the subject of conversation. Prince Ito then said, speaking of the Commission which sat for two years in the presence of His Majesty and considered the great instrument, article by article: "The great explosion took place when the article bearing on religious liberty and the separation of religion and the state, making the former a private and personal matter, was under consideration. There was even violent opposition by the conservative members. Finally I was commanded to speak, after which His Majesty who is free from all prejudice and different from other men, gave his approval and then all was settled."

Perhaps the reason why Prince Ito has been such a prominent figure in the foreign eye as well as in Japan herself is to be learned from one or two extracts

from recent utterances of his. In an address in 1906 he said: "I was one of the first Japanese to visit foreign lands. I have always been very much in favor of the adoption of the principles of western civilization by Japan, and I have been able to use my services in assisting the present progress and transformation in Japan's estate. In the thirty-four years during which I have held office, I have always tried to help, and sometimes even to force on the antagonistic spirits, measures necessary for the growth of Modern Japan. From the beginning we realized fully how necessary it was that the Japanese people should adopt western methods."

And again, as to his recognition of the necessity of the establishment of standards of justice in Japan before there could be any sound basis of international intercourse, the Prince said: "It was most necessary that Japan should not only be educated but also provided with a suitable code of laws, before there could be any question of a revision of the treaties with foreign nations, and for a considerable time all efforts were turned in this direction." This principle of justice which seemed to govern his public life was explicitly brought out by his friend and sometime colleague, Count Okuma, when in 1897 he said: "I desire here to emphasize the fact that foreign intercourse must above all things be planned upon large scale, for all diplomatic projects have immediate interest for the whole world; and that, since foreign policy, or rather national policy, must be fixed, unchanged, and continuous, the best method of diplomacy is to adhere strictly to the principles of international law. Now to adhere to the principles of international law, diplomacy must be based on justice. The power of justice is great, for it is sure to enlist the sympathies of the entire world."

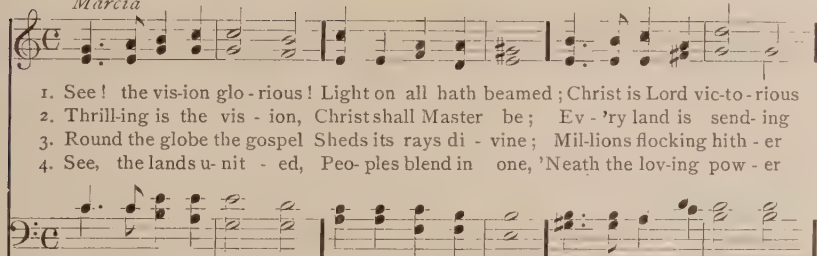
Here is doubtless the key to the world's sympathy with Japan at this time. Prince Ito stood in the world's eye for Japan's ideal of justice. He insisted on justice for Japan and desired to accord it to others. Such a statesman could not fail to fill a large place in the life of any nation.

The Vision Glorious

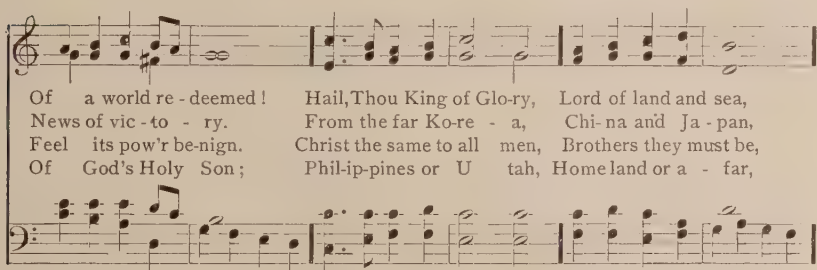
HOWARD B. GROSE, 1909

Marcia

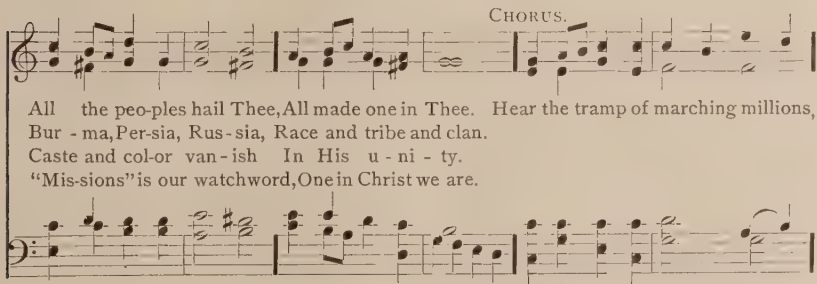
R. E. DEREFF



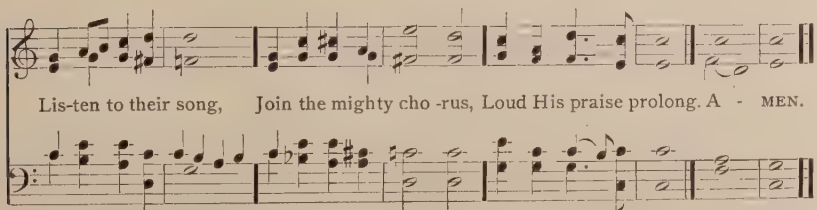
1. See! the vis-ion glo-rious! Light on all hath beamed; Christ is Lord vic-to-rious
 2. Thrill-ing is the vis-ion, Christ shall Master be; Ev-'ry land is send-ing
 3. Round the globe the gospel Sheds its rays di-vine; Mil-lions flocking hith-er
 4. See, the lands u-nit-ed, Peo-ples blend in one, 'Neath the lov-ing pow-er



Of a world re-deemed! Hail, Thou King of Glo-ry, Lord of land and sea,
 News of vic-to-ry. From the far Ko-re-a, Chi-na and Ja-pan,
 Feel its pow'r be-nign. Christ the same to all men, Brothers they must be,
 Of God's Holy Son; Phil-ip-pines or U-tah, Home land or a-far,



CHORUS.
 All the peo-ples hail Thee, All made one in Thee. Hear the tramp of marching millions,
 Bur-ma, Per-sia, Rus-sia, Race and tribe and clan.
 Caste and col-or van-ish In His u-ni-ty.
 "Mis-sions" is our watchword, One in Christ we are.



Lis-ten to their song, Join the mighty cho-rus, Loud His praise prolong. A-MEN.

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Written for and dedicated to MISSIONS

"The Power of God Unto Salvation"

By Rev. A. B. Howell



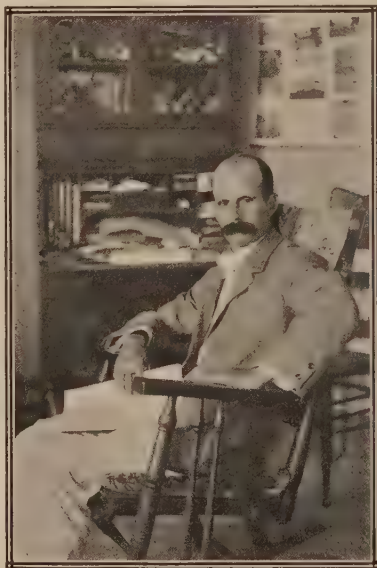
MY first acquaintance with the Bible dates from the time when, a lad in my father's store in Southern Texas, there came from New York a box of literature without any address. It seems that when the vessel was loaded in New York harbor, the box was put on board also, with instructions that wherever the vessel should discharge her cargo, this box should be unloaded and allowed to go whithersoever it would. And so it happened that it came into my father's store. When it was opened, it was found to contain Bibles, Testaments and tracts.

My father was not a religious man, and living in the midst of a Roman Catholic population had no use for this kind of merchandise. Nevertheless he utilized it in his business; for I remember that it served for wrapping up candles, matches, thread and other small articles. Thus portions of the Scriptures were scattered broadcast among the people and, no doubt, were read by many. I know that the clerks in the store, when trade was dull, used to take these Bibles and read them, either to themselves or aloud to those who listened; and often we used to comment on the things we found therein, so different from the teachings we were accustomed to receive from the Roman Catholic Church. The conclusion we always reached was that this was a Protestant Bible, hence full of error.

A few years afterwards, I went to teach school on a large ranch about thirty miles from my home, and began to board with a family which had a Roman Catholic Bible. One day I said to the lady (Donna Benigna Flores de Barkley), "How did you come to gain possession of that Sacred Book?" Then she told me its history.

When she was a little girl living with her mother in Monterrey, Mexico, a man had come to her house and left a book

which her mother began to read and found very interesting. Afterwards, the priest prohibited her mother from reading this book because it was the Protestant Bible and was an evil book. Nevertheless, at night she would close the doors and windows so that no one could see, and her mother would read for hours and ponder the wonderful truths they found.



MR. HOWELL IN HIS STUDY

She made up her mind then, that when she became a woman, she would possess a copy of the Bible.

In after years she married an American and came to live in Texas. She tried for a long time to get a Roman Catholic Bible through her priest without success; but finally, through the influence of a friend who was a nun, and by paying a large sum of money, she obtained this copy. I asked her what difference she found between the Roman Catholic version and that of Protestants. And then, for the first time, I learned that the dif-

ference was very little, but the Catholic Church did not want the laity to read the Scriptures, hence they condemned the Protestant version and put a prohibitory price on that of their church.

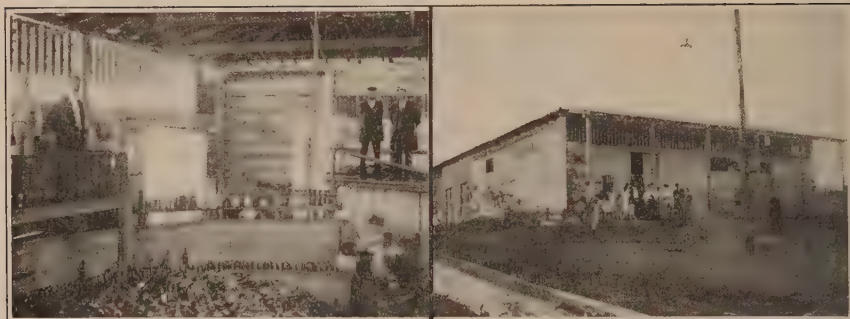
I was blessed with a Christian mother, who although a Catholic seemed to have had more light than is usually found among them. The sweetest memory will always remain of that hour when, as a child, ready to retire for the night, kneeling at her feet I bowed my head in her lap and learned my prayers from her sacred lips. I was only ten years old when God took her away, but in the few years that she was permitted to be with her children, she was so faithful and true to her duties that whatever there has been of good in our lives we owe to her. She taught us to be religious, to look to God in all times of need. Not one incident can I recall of her ever doing wrong. Those early memories of mother are the most precious of my life.

It was not until I left home, and went to Ohio to be educated, that I came in contact with the gospel. One evening I was sitting on the steps of my boarding house in Kingsville, when a school friend came along the street and asked me if I would not go to prayer meeting with him? "Prayer meeting? What's that?" said I. Then he answered wisely, even as the Master, long ago, "Come and see." As I had nothing to do and was glad to take a walk, I went with him, about a mile, to the village church. Down in the basement of that little church a few of the faithful members were gathered in their midweek prayer service. Then for the first time in my life I heard a spontaneous prayer. I remember a white-haired deacon (Deacon Ramond Brown, deceased, but his wife is still living in Kingsville, Ohio), with a rich, deep voice pouring out his heart to God as he pleaded for spiritual blessings. What a revelation that prayer meeting was to me. How often after my mother's death I had desired to ask God for those things which I needed, but did not know how. I would search through my prayer book to find some prayer that would answer my need, but without avail. Here now was the thing my soul longed for. I

went away from that meeting very thoughtful.

I then began attending the Sunday services and with my friend, Charles Eaton, joined the young men's Bible class. My teacher (Miss Susie Barrett, later matron in the Home for Missionary Children in Massachusetts) became interested in me, as she was in all the members of her class. Revival services were begun and with them my struggle for emancipation from Romanism. No one but a Catholic knows what that means. With me it was even harder than ordinary, for I recalled my mother's devoted life, and I would find myself saying: "If she could live such a life inside of the Catholic Church, why can't I?" No one argued Romanism with me. If they had, things might have been different. I should have risen as a champion of my mother's religion and would probably never have given it up. Then, too, I remember that when I was confirmed and took my first communion in the Catholic Church, I felt a peace in my soul that I had never felt before. These things kept me back; but still the Holy Spirit kept calling me until one day I said to myself: "What would my mother have done if she had had the light that I now have?" It seemed to me with what I knew of her that she, too, would have accepted. I longed for some one with whom to debate these questions. But there was no one. I went to the preaching, but heard nothing but the beautiful gospel message, preached with power from on high.

About this time, I received a letter from my Sunday school teacher, telling her interest in me and asking me to give my heart to Jesus; and I prayed to God to help me do it. Then I went to the services with that resolve. I don't remember the sermon, but I know that when the invitation was given, I could not stand up and confess Jesus. After that, some candidates were baptized. I was miserable through it all. After the baptisms, the preacher again said: "We ask again, that if there is still another who wishes to confess Jesus, he rise and thus make it known." Then, as I could not rise, I took hold of the seat in front of me and pulled myself up to my feet.



INTERIOR AND EXTERIOR OF THE OLD GUANTANAMO COCKPIT—SITE OF THE NEW BAPTIST CHURCH

Then it seemed to me that I heard the preacher utter the most terrible words I have ever heard. It seemed as though he said: "It is too late now. You can't come!" He said nothing of the kind, as I afterwards found. But that was what I seemed to hear. Then I sat down, resolved that notwithstanding what the minister had said, it was not too late. I would be a Christian and Jesus would accept me. Soon afterwards, I was baptized in that same church and later ordained there.

As I look back over my life, I can but wonder at the Providence which has led me thus far. I don't know how it has come about that I was not a priest in the Catholic Church instead of a minister of the gospel. I know that I should have been one but for the guiding Providence. When my father decided that I should leave my home in the south to go north for an education, there were three possible places open to me. Had I gone to either of the other two, I should have been under strong Catholic influence, and with my predisposition to religious things I think I should have been a priest. As it was, I came to a small town in Ohio, where I was soon led to the gospel. I believe that, like myself, there are many of God's faithful in the Roman Catholic Church, living up to what little light they have, who are longing for something, they know not what. When the gospel is preached to them it finds an echo in their souls, and they surrender completely to Jesus. Every man has his experience. God does not lead us all into the king-

dom alike; but to me the best message I can bring to a Catholic is not the errors of his church but the truth as it is in Jesus.

The Word of God is to me a vital and potential fact, "the power of God unto salvation." I soon learned to see that the fundamental difference between a Romanist and a Baptist is that while the one looks to the church for his authority, the other always appeals to the Sacred Word. It is this more than any one other thing that makes me a Baptist.



Mr. Howell in Cuba

THE writer of the most interesting personal sketch above, who furnished it at the solicitation of the editor, was accustomed to the Spanish language from infancy, and hence was ready for the call to Cuba when the missionary enthusiasm seized upon him. From the time he felt called to fit himself for the ministry he had a mission field in view, and for ten years now he has been engaged with signal success in the work in the extreme eastern section of the island. Guantanamo, where he has developed a strong center and recently seen erected what is regarded by many as the finest church edifice we have as yet built in Cuba, is a thriving city in the hills, about twelve miles' climb by rail from the bay of the same name—the most easterly harbor on the south side of the island and one of the safest and most beautiful. Here the United States has its perma-

nent naval station. In Guantanamo the climate is favorable and delightful, and the extreme heats are not known.

The city is old and quaint. It is a matter of no little pride that the new Baptist church decidedly outclasses the old Catholic church. The townsfolk readily admit that. More than that, they have the utmost confidence in the American missionary, who has been every man's friend and ready to aid in every proposed improvement. There is a school in connection with the mission, and this has done excellent work with slight resources. Into the development of this field Mr. and Mrs. Howell have thrown their lives. The pitiful side of it is that the little family has to be separated, as two of

their three children are in Ohio where they are being educated, to escape the unfavorable Cuban environment and secure proper advantages. This is a missionary experience to be understood only by those who have to undergo it. But the work is upon their hearts, and they cannot leave it.

It is an interesting fact that the present fine edifice stands on the site of a cockpit where the crowds used to gather to witness the cruel sport. The ground is the highest in the city, and the best location to be found. It took much diplomacy to secure it, and land prices have so steadily advanced in Guantanamo that it was bought at an excellent bargain as it was. The change from cockpit to



THE BEAUTIFUL NEW HOUSE OF WORSHIP IN GUANTANAMO

church typifies the transformation of character that is slowly going on in Cuba. While the new government has re-established the legality of cock-fighting, the new order of things introduced by the American missionaries will gradually supersede this form of popular amusement with something better.

The dedication of the new house of worship was a great day in Guantanamo. Such a building has vastly increased the native respect for Protestant missions and the Baptist missionary, and the people at large are proud enough of their home

town to welcome such improvements. They also appreciate the difference between the peace and order represented by the new occupant of the premises as contrasted with the old. There is a larger outlook, and a new joy in the missionary's heart as he cares not only for his city parish, but for the wide outlying region which he has also to look after as far as human endurance will permit. And the start of it all—a Christian mother and a stray box of Bibles and tracts delivering itself in a Texas store! These are the ways past finding out.



ENTRANCE TO OUR MISSION COMPOUND

HOSPITAL AND SCHOOL AT CAPIZ, P. I.

The Kingdom's Advance in the Philippines

By Rev. J. C. Robbins



HE old Spanish explorers called the Philippine Islands "The Pearl of the Orient" and to-day over "The Pearl of the Orient" floats the Stars and Stripes, bringing new hope and light to the Filipino people. We may differ as to the advisability

and justice of our acquisition and retention of the Philippines, but now that the flag is there, and there to stay for this generation at least, our present duty is as clear as day. As Americans and as Christians we must give the Filipinos a just, liberal government, and the church must go there with the Bible and the gospel of Jesus Christ.

The American Government in the Philippine Islands has served the Fili-

pinos in scores of ways. The rivers are bridged with concrete, new highways and railroads constructed or projected, a modern postal service, telegraph and cable lines bring the Islands together and unite them with the entire world and world forces. An equitable judicial system has been organized with a Supreme Court in Manila, so that poor and rich alike may secure full justice. Modern sanitary measures and medical science have worked wonders in health and hygiene. The poor lepers who a few years ago crawled about the streets and markets begging, are now segregated on the Island of Culion, where they receive kind care and medical treatment. Opium smoking is being stamped out, and the importation and sale of the drug prohibited. We are educating a nation there, doing work for God and humanity;



ON THE RIVER CAPIZ, PANAY, P. I.

and to-day in the American public schools of the Philippine Islands, the instruction in which is entirely in the English language, are nearly half a million children. These schools are pioneers of Western civilization and disseminators of American ideals. We have given the Filipinos the best we have, intellectual and religious freedom, universal education, the benefits of modern science, and a just, liberal government, in which they themselves have a large part.

When, on May 2, 1898, our morning papers brought to us the startling news of Dewey's victory in Manila Bay, our missionary statesmen recognized at once the strategic importance of this strange providence for the evangelization of the world in this generation. Steps were immediately taken by the different Mission Boards to go in and occupy the land for Christ and the church. The first regularly appointed missionary, Mr. Rodgers, of the Presbyterian Church, arrived in Manila April 21st, 1899, and our first Baptist missionary, Mr. Lund, arrived in Jaro Panay a year later, on May 2nd, 1900. Mr. Lund for twenty-six years had been engaged in mission work in Spain, and so was especially qualified for work in the Philippines.

Protestant Missions have this year concluded their first decade of work in the Philippine Islands, and it is a good time now to take account of stock, and see what God has wrought in these ten years. There are to-day working together harmoniously, in the Archipelago, missionaries of the following denominations: Congregational, United Brethren, Episcopal, Presbyterian, Disciples, Methodist and Baptist. We have a combined mission force of 105 missionaries. There are 45,000 church members, 450 Filipino churches, 16 mission schools, 9 hospitals, and 3 publishing houses. God, who so providentially opened the door, has wonderfully blessed the efforts of His church to give the gospel to the Filipino people.

Our Baptist work has been signally blessed of God. Although we shall not celebrate our tenth anniversary until next May, there are to-day 30 self-supporting Filipino Baptist churches, with over 3,000 Baptist members.

President Taft, in his address, "Missions and Civilization," said: "To make a man a good Christian you have got to make him useful in the community and teach him something to do and give him some sense and intelligence. So connected with every successful foreign mission



RIZAL PARADE, RIZAL DAY, DEC. 30, 1902, JARO, P. I.

there should be a school, especially an industrial school. You have also got to teach him that cleanliness is next to godliness, and that one business of his is to keep himself healthful; and so in connection with every good foreign mission they have hospitals and doctors, and the mission makes a nucleus of modern civilization with schools, and teachers, a physician, and a church."

Our Philippine Baptist Mission satisfies the President's standard of efficiency. We have the schools, the industrial school, the hospitals, the doctors, the church and the Christian home. While we recognize as first the supreme importance of evangelistic effort, our hospitals and schools have been established in answer to a direct need and have been manifestly blessed of God. As an illustration of this, note the situation that gave us our Capiz Home School. One day in August, 1904, I received a note from the lieutenant commanding the Capiz Constabulary, saying that he had captured Virtuso, the Ladrone chief of the mountains, and that with him were three little children. The mother was dead, the father condemned to life imprison-

ment. What was to become of the children? Mrs. Robbins and I went over to the barracks and there found two little boys and a little girl of seven, a wild, dirty, frightened little creature, whom we took home with us, where she remained until we came to America. This little girl, Regina, coming into our home this way, touched our hearts for the homeless, neglected children in this district, and so was established Capiz Home School, and to-day on Capiz Hill there is a large new building, the gift of our American women, where little Regina and many other little children under Miss Sumans' mother-care have a real home and Christian training.

In Jaro is our Industrial School for Boys, one of the most practical institutions in all the Philippine Islands. Here are 300 boys, and while this school is not run for show but for hard work and character building, it receives from all classes of people, Filipinos, globe-trotters, government officials, and army officers the most enthusiastic commendation. Dr. Barbour writes after his visit to the school: "An institution of unique interest and promise is the Industrial School

for Boys at Jaro. The instructor of the Government Trade School at Jaro said to me, 'Your school does a work for boys which we cannot do — an all-round work.' The institution is rather a school of industry than of technical training; it develops habits of work, thus ministering to a fundamental need of the Islands. Yet it is more than a place of work. It provides for intellectual discipline, for moral development and for religious training." There is immediate need here for a new main building, and added equipment, so that the splendid work being done here can be greatly enlarged and made even more effective. Here is a great chance for a good investment for some man who has money and vision.

A Woman's Bible Training School is conducted in Jaro by Miss Johnson. The women spend six months in the school, and then the more advanced women work six months in the field with the different missionaries. The call is becoming more urgent every year for a trained ministry. Mr. Lund will take up again,

upon his return from furlough, the work in the Bible Training School, which will be accommodated temporarily in the new Press Building.

A very practical feature of our educational work is our Baptist dormitories in Bacolod. Miss Kuhlen's dormitory in our own building is bringing to bear a strong Christian influence on the daughters of the rich planters of Negros. The boys' dormitory in a rented building under the direct supervision of the missionary not only provides a home with strong Christian influence for forty boys at a most formative period of their lives, but furnishes a means of contact with the young men in the provincial school, and assures an entrance into homes in the towns from which the boys come. At the Rizal celebration in Bacolod in December, 1908, the floats from the Baptist dormitories were prize winners in the municipal parade, making a most effective advertisement of our work in that rich and wideawake provincial capital. A similar dormitory should be provided



A FILIPINO WOOD CARRIER

at once in Capiz, that we might reach the student class there, and through them gain an entrance into the towns where the boys live. It would cost less than \$500 a year to finance such an institution and would multiply the missionaries' influence many fold. We have also in Bacolod a successful kindergarten for the little tots.

For the production of Christian literature we have a thoroughly constructed, concrete press building in Iloilo, with modern presses to do the work and men in our Mission who, as translators and writers, cannot be excelled.

On each of our stations there is a doctor and a trained nurse. At Iloilo there is a large hospital conducted under the joint direction of the Presbyterian and Baptist Missions. The staff of the hospital consists of two doctors, one Baptist, one Presbyterian, two American trained nurses, one supported by each Mission, and a score of Filipino nurses and assistants. In the wards are Chinamen, Americans and Filipinos of all creeds and conditions of life. Immanuel Hospital in Capiz, under the charge of Dr. Lerrigo, is worked to the limit, and is a great blessing to the people of that

Baptist province, the Baptists alone being responsible for the evangelization of this province of 300,000 people. Dr. Steinmetz in Bacolod has a magnificent dispensary and had over 2,000 treatments last year.

To-day in the Philippines old beliefs and customs are crumbling and disappearing under the shock of Western influence. American civilization, American education, and American business are dominant. Some care not for the "Little Brown Brother," but sing, "He may be a brother of William H. Taft, but he ain't no brother of mine." The church must save the situation or materialism and atheism win the day.

The missionary, with his schools, and hospitals, his kindergartens, printing press, and Bible, must go to this eager, hospitable people, and by life and works interpret to them the best in our American life: the Living Christ, the brotherhood of man, and the glory of service. So shall be hastened the day when "the kingdoms of this world shall become the Kingdom of our Lord and His Christ, and He shall reign forever and ever, and His praise shall be declared in the islands."



A Great Movement in Mexico

By Superintendent Geo. H. Brewer



THE seventh annual meeting of the National Baptist Convention of Mexico was held in Guadalajara (five a's and every one of them to be pronounced), the capital of the State of Jalisco, and justly called the Pearl of the Occident. No more picturesque spot could have been selected, and the meeting would undoubtedly have been the largest in our history had it not been for the recent devastating floods in the north and the loss of crops in the south. What the meeting lacked in numbers, however, it fully made up in quality and enthusiasm. None of those present, even those from the far away frontier, will ever regret what it cost in money, time or sacrifice. All of the Baptist churches in Mexico, regardless of what Board they co-operate with, are united in this National Convention. There are no sectional lines, and every Baptist is a full brother to every other Baptist, no matter where he happens to come from.

SOME FIGURES THAT ARE NOT "DRY"

For the year, 523 baptisms were reported, and additional reports which came in late bring the total to over 600! Think of it—a net gain of 20 per cent. in one year. No other denomination doing missionary work in Mexico has had such a growth in a single year. The total of \$7,314.15 was given for local self-support, and \$1,953.35 for missions, or one-fourth as much for missions as for home expenses. If this ratio was sustained in the United States, how large would this year's Budget be? Nearly 2,000 children are enrolled in Baptist Sunday schools, and 915 children are in daily attendance in the day schools sustained by the various missionary Boards. The total value of Baptist church and school property in

Mexico is over \$400,000. There are 75 Baptist churches in the Republic, with a total membership of 2,633. Three new churches were organized during the year, namely, Oaxaca, Tacambaro, and Coineo. The latter church is the first fruit of the new work among the Tarascan Indians, which the Convention undertook three years ago. The Convention proposes to sustain two men this coming year. The field of the Mexico Convention is neutral ground, where neither the American Baptist Home Mission Society nor the Southern Baptist Convention has heretofore undertaken work. The Indian population of Mexico, as yet entirely unreached with the gospel, is estimated at eight million souls. To make a beginning among this great multitude has come to be the watchword of the Convention. It is worth while to note in passing that when the Mexicans themselves became interested in this great evangelistic problem and actually undertook work on their own responsibility in behalf of the neglected Indians, they began to grow as never before. More baptisms are reported, larger attendance at preaching services, more Sunday schools organized, more money raised; and, best of all, there are now unmistakable signs of a great revival wave spreading from one end of the Republic to the other.

STEPS FORWARD

Among the things actually undertaken at the Guadalajara meeting was the support of a missionary to the Republic of Chile, South America. A touching appeal was received from the Baptist brethren of that far away land, asking that Mexico join hands with the Baptists of Brazil and Argentine in supporting new work in Chile where the light of a brighter day seems to be breaking. We are now looking for a Mexican William Carey to send to Chile, and it looks as though we shall not have to look long nor in vain. Another step forward was

the appointment of a Sunday School Board to promote the work of the schools already established and to organize new schools wherever possible.

Next year is Mexico's centennial anniversary, and the Christian people of the Republic have united in a gigantic evangelistic campaign to erect a monument of a "million souls for Christ" as the best testimony of their gratitude for their civil and religious liberty. Baptists are taking an active part in this movement, and at the Convention they voted unanimously to request the Missionary Boards now at work to commission men already on the field or appoint new ones who shall form a corps of special evangelists to go from church to church and conduct revival services.

The Convention appointed a Commission on Evangelism, which is to outline special plans for this work, to be recommended to the churches. This Commission has already held one session and circular letters have been sent to every pastor and worker in the Republic. Large things are expected from this movement.

"MISSIONS" THE MASTER KEY

When the Mexico Convention was organized a few years ago, some of the good brethren expressed the object of the movement as the "promotion of good fellowship, and improvement of the mind by presenting essays on interesting subjects, and sermons of doctrinal import." The character of the Convention has changed spontaneously. No one has worked to bring the change about. It came naturally. The spirit of Missions, which is none other than the Spirit of God, has led the Baptists of Mexico to think seriously of themselves and then of those around them and of their obliga-

tion to help save a lost world. This intense missionary zeal characterized the entire meeting at Guadalajara. Every sermon touched upon it, every address revolved around it, every song breathed it, every prayer besought it, and it was not strange that toward the close a revival broke out, and fourteen or fifteen souls came forward seeking the way of light and truth.

FEATURES OF THE PROGRAM

The work of medical missions was given a prominent place. Dr. R. W. Hooker, who has a well equipped dispensary in Guadalajara, spoke hopefully of his work. Dr. C. E. Neal has just begun her work under promising auspices at Toluca, and Dr. C. E. Conwell of Mexico City had heart-stirring proof of God's blessing upon his efforts.

Rev. E. M. Sein, the National Sunday School Secretary, was present and stirred all hearts with his message. Rev. J. H. Chevens, of Saltillo, preached the opening sermon; Rev. Frank Marrs, the missionary sermon; Rev. Geo. H. Brewer, the doctrinal sermon; Rev. Alejandro Treviño, the evangelistic sermon on Sunday morning; and Rev. J. M. Morales brought the Convention to a fitting climax on Sunday evening. Mr. Morales is an old Mexican veteran, who fought with Juarez and saw Maximilian executed at Queretaro. He is now a valiant soldier of Jesus Christ, preaching with power although at an advanced age.

In the solemn closing moments the delegates stood in a circle and joined hands, singing "God be with you till we meet again," and Mr. Treviño of Monterrey led in a fervent closing prayer of consecration.

City of Mexico.



The Baptists in the First Convention of the Laymen's Missionary Movement

By Rev. Carl D. Case, Ph.D.



THE Buffalo Convention of the Laymen's Missionary Movement may be no more significant than the rest of the seventy-five conventions now being held throughout the country; but as Col. E. W. Halford said, Buffalo has the right of line and the whole country will dress by Buffalo. The Buffalo features, which have become permanent characteristics of each city's campaign, are: the opening dinner with 503 in attendance and many others anxious for admission; the large registration of 1,000 asked for at one dollar each, and the larger total secured of 1,240; the spirit of interdenominational fraternity; the coöperation of the best professional and business men of the city; the practical discussions of the convention; the publication of several large bulletins for general distribution; the plans for permanent organization and follow-up work which include the continuation of all present committees until the results of the convention are conserved and the formation of a permanent Central Council who shall prepare for a conference and mass meeting next year; the extension of the campaign into surrounding villages; the organization of strong denominational committees; and individual churchmen's dinner, every-member canvass with a weekly offering system.

The Baptists were somewhat backward at the beginning of the movement, possibly from the lack of a central organization, but soon exceeded the standard set for them. They were asked for 200 delegates, and gave 205, although the full quota was not secured until near the close of the convention. Rev. J. L. Dearing, D.D., Rev. M. D. Eubank, M.D., Rev. J. C. Robbins, Rev. H. A. La Flamme, the executive secretary of the convention, himself a Baptist, and other Baptist representatives aided our local leaders, and

when the denominational rallies were held the last day of the convention, 159 Baptist men were present, the largest denominational gathering in the city. It was there determined that as the churches of Buffalo had decided to increase their offerings for foreign missions from \$38,352 to \$100,000, the Baptists should as their share increase their offerings from \$4,024 to \$15,000. As they had spent the previous year upon themselves \$66,747.53 and \$11,972.74 on missionary and educational work in America, this seemed the least they could attempt to do.

From the first there has been a common desire to conserve every important missionary interest in the denomination. After careful consideration, it was decided to recommend all objects of the apportionment made by the Northern Baptist Convention and make but one canvass for the four main missionary objects. This included the Buffalo Baptist Union, the Baptist City Mission Society doing work among the foreigners and weaker churches. With a deficit and an increasing field, the Union asked for \$8,000 instead of the \$4,200 received last year. The total budget therefore presented to the churches was \$28,000—\$15,000 for foreign missions, \$8,000 for the Buffalo Union, \$4,000 for home missions against the \$1,632 raised last year, and \$1,000 for the Publication Society against the \$479 raised last year. This budget was then carefully apportioned to the various churches. A large pamphlet presenting the four objects with carefully compiled statistics was freely circulated and the canvass was begun.

The result? Already in the city, among all denominations, about \$80,000 of the \$100,000 has been subscribed, a 100 per cent. increase. The Baptist churches have responded nobly. Some have added to the budget presented by the central committees the amounts needed for the State Convention and other

regular objects. Several churches have the total amount pledged or in sight. One church that had a missionary offering every two months with only 17 credited givers, now is engaged in an individual canvass. Another church whose total benevolence was \$25 now has in sight \$200. Still another repudiated its assignment of \$100 and has pledged \$250. Another that raised for foreign missions and benevolences last year \$722 pledged \$1,048 at a gathering of 45 men previous

to any personal canvass. Another church has in sight five times its last year's offering for foreign missions.

There is no doubt that the Laymen's Missionary Movement has been an un-mixed blessing to all the Baptist churches. It has aided the denominational unity, raised the tone of the spiritual life, enlarged the missionary outlook, enlisted the men in an undertaking worth while, and honored the command of the Lord.

Buffalo, New York.



Cushing Memorial Buildings

By Rev. L. E. Hicks



BEFORE the death of Dr. Cushing in May, 1905, he and his colleagues in the faculty of Rangoon Baptist College had begun to work for a new building which was generally referred to as the B. A. building. We were seeking affiliation as a B. A. college, and the proposed building was essential to success. No definite structural details were yet worked out, and the site even was in doubt. Dr. Cushing favored the site of Bennett Place at the head of St. John's Road. In August, 1905, the site fronting north on St. John's Road was selected, and this was subsequently confirmed by the Standing Committee of the Trustees. A glance at the photograph will convince the reader of its beauty and fitness.

The site selected and the urgent need of the building fully recognized, the next question was, Where shall we get the money? The Missionary Union, the Government of Burma, and the mission churches responded generously to our appeal. The estimated cost in rupees was one lakh and three-quarters (\$57,000), and the actual cost, including all extras, is just a little below the estimate. Considering the beauty, extent and excellence of these buildings, the cost is very moderate. Most of the money has been provided, but after all subscriptions

and grants have been paid in, there will be a small balance (probably about \$2,500) still unpaid. Further subscriptions to meet this debt will be welcome.

Late in 1906 sufficient funds were in sight to justify active operations. The erection, decoration and furnishing occupied nearly two years. All told, the thought and labor of half a dozen years have gone into these buildings. The result is eminently satisfactory. We have the best college buildings in Burma, and the best in all our missions.

The general design is a triple front looking north, the east and west wings being joined to the central mass by a range of one-storied rooms broken by an open arch. The wings are one room in width, with ample verandahs. In the center the large assembly room has on either side wide, open courts between it and the wings. This arrangement secures perfect lighting and ventilation; there are no dark interior rooms.

The wings are two stories in height, and the center somewhat higher (60 feet to the ridge pole) though it contains a single room. This is Cushing Hall, 100 x 60, seating 800 persons in the pews and 200 more in aisles and corners. The platform is at the south side, the floor sloping to it and the seats curved concentrically about it. The arched and paneled ceiling 40 feet high, the grouping of windows and doors, the pearl grey

walls with darker grey mouldings, cornice and pilasters, the light brown dado to match the teak wood frames and furnishings, the curved seats and the massive and elegant platform furniture, all combine to produce a harmonious and charming interior. This hall will serve for all public functions of the college, for the services of the college church, and will also accommodate the Burma Baptist Convention, and other periodical and occasional assemblies. It is the very place for the Judson Centennial.

Besides vestibules, halls, corridors, closets, verandahs and porches, there are eighteen rooms, viz., Cushing Hall, six lecture rooms, library, reading room, two offices, one for the president and one for the treasurer, common room, dining room, and five dormitory rooms. The latter are in the east wing which may be styled the living end, as the west wing is the working end, and the center the dress parade section.

The lecture rooms are 32 x 24; ceilings 15 feet high; all airy and light, but protected from tropical glare and beating storms by the ample verandahs. The dormitories are similar in dimensions and arrangement. The most approved principles of sanitation as laid down by standard authors on college architecture have been observed.

The whole north front is 336 feet long; depth of wings 104 feet. The site is at the corner of two streets, one of which is an important thoroughfare. Opposite on the north are a school and church; on the west our own high school. There is no danger of encroachment by unsightly buildings. The grounds are well laid out with winding drives and walks, and ornamented with beautiful trees, palms, ferns and flowering plants. Beauty and practical utility are happily combined in every detail, and in the general effect of the whole group of buildings and its environment.



CUSHING MEMORIAL BUILDINGS OF RANGOON COLLEGE, BURMA

Devotional

A New Year's Prayer

FATHER and God, our great Giver, we thank Thee for the gift of days, for this new year. Make it a golden year. Give us a purpose for every day and may that purpose be Thy Kingdom—a prayer purpose to lay hold on the eternal power and bring it to the lives of men; a love purpose to give ourselves and still give, always to those who have most need of love; a purpose to serve wherever, whenever and whomsoever Thou dost call us to serve. Especially grant us the power to see the opportunities for service brought to our very doors. We thank Thee for the security with which we can face a year in the confidence of childhood with Thee as our Father, for the bright shining of days ahead with no shadows even at the end. Lord, give us compassion for those for whom the shadows have never been lifted, who have not yet so much as heard that the day-spring has arisen. Have mercy on the souls which will pass out in darkness this year, away from our help forever. Forgive us for our dullness and our hardness and our selfishness and our neglect of the stewardship committed to us. Make us, blessed Lord, through all the coming year, faithful stewards of Thy manifold grace, that all glory may be to Thy name, world without end.—Amen.



Special Objects for Prayer

The conferences of the Laymen's Missionary Movement and of the Home Missions Council as they seek to lay the burden of world evangelization upon the hearts and consciences of the men of our churches.

The homes of our country, that they may be centers of Christian light and influence, and be preserved from the spirit of selfishness and religious indifference.

The unnoticed workers who in humble places are striving to do as He would have them do.

Trust for the New Year

I know not the way I am going,
But well do I know my guide:
With a childlike trust I give my hand
To the mighty Friend at my side.
The only thing that I say to Him,
As He takes it, is "Hold it fast,
Suffer me not to lose my way,
And bring me home at last."



Thoughts to Grow Upon

Life is most worth living to him whose work is most worth while.

A man may give without loving, but he cannot love without giving.

Not how much money shall I give to God, but how much of God's money shall I keep for myself.

"Churches like armies grow by conquests; when conquest ceases mutiny begins."—*Dawson*.

The most fatal thing in the world is to be always taking in and never giving out.

I am a missionary heart and soul—God had an only Son and He was a Missionary and a Physician. A poor, poor imitation of Him I am, or wish to be. In this service I hope to live, in it I wish to die.—*David Livingstone*.

"Whoever made that book made me," said an educated Chinaman who was helping to translate the Scriptures into his own tongue. "It knows all that is in my heart. It tells me what no one but God can know about me. Whoever made that book made me."

Question: "What kind of a church would my church be, if every church member were just like me?"

Resolution: I will endeavor to be such a church member that if every member were like me, my church would commend itself to everybody as genuinely Christian. Then of necessity it would be thoroughly missionary.

Forty-one Thousand Miles on the Rail

By E. R. Hermiston

MISSIONARY OF CHAPEL CAR "EMMANUEL"



IX years ago, on October 1, 1903, Mrs. Hermiston and I began our work on the Pacific Coast on Chapel Car "Emmanuel," and since that time we have traveled forty-one thousand miles. We have seen towns redeemed, souls saved, backsliders reclaimed, dead churches raised to life again, broken hearts healed, old feuds settled, enemies reconciled; while strong men have wept over their sins, and sometimes the most abandoned creatures of society have been brought back to lives of purity. The most eloquent tongue could not express the joy and satisfaction we have found in this unique form of missionary labor. We have had our trials and troubles and difficulties, and we have made enough mistakes to keep us humble, but thank

God "the cross is not greater than His grace," and we can say like Billy Bray, He has given us our "trials in a spoon and our joys in a ladle," and the one has outweighed the other.

The success or failure of any enterprise must be judged by the results obtained, and while it is true that there is such a thing as unsuccessful success and also glorious defeat, yet the denomination to-day is demanding something more than a dress parade and a sham battle. It wants a real old-fashioned conscience-awakening, debt-paying, Bible-loving, soul-saving John-the-Baptist revival. I am glad that the Chapel Car work is out of its experimental stage. The novelty is past, and we are now out on the firing line, in the thick of the fight. Why, if I were not to accept another engagement for two years I would have enough to keep me busy.

This twentieth century method of missionary work is a work of faith and labor of love. We are supposed to do the work and not seek the glory. We have to go where professional evangelists could not afford to go, for often we have to leave money in the field rather than take it out. If all the money raised by the Chapel Car workers for church building purposes was used for the direct support of the cars, it would be enough to operate all six of them and leave a surplus. The Chapel Car manager must be a pastor, preacher, singer, janitor, organist, executive and financier. Mostly all the money raised goes into the local work. On the home field 130 church spires point heavenward and proclaim their origin due to Chapel Car work. Hundreds of dead churches stand out in the light of their resurrection and declare this work a success; while six thousand baptized converts proclaim the work a permanent success, and fifteen thousand professed converts, among all classes, young and old, makes the record read like



EVANGELIST HERMISTON AND CAR EMMANUEL
MRS. HERMISTON IS ON THE PLATFORM

a new book of Acts. The six Chapel Cars are enlarging the Kingdom at the rate of a thousand a year. Over forty railroads have given free transportation to show their appreciation of this work. One pastor said: "You have changed the problem of 'How to reach the masses' into another problem of 'How to seat the masses.'" For this is always one of the problems in our work. One man said, "I have not been to church in twenty years, and now you bring the church to me."

I believe that the Chapel Cars are yet to do their greatest service, as Joe P. Jacobs has said, among railroad men. The opening of new towns in the west and the reclamation of the desert under the Carey act makes a new field of op-



UNFINISHED CHURCH AT JEROME

portunity for Chapel Car work. We are now on the very end of the Idaho Southern Railroad in the town of Jerome, Idaho. It is one of the new towns in the Great Twin Falls Country, and we are working under the direction of the Idaho State Convention; and by the assistance of the Home Mission Society we will be able to build another church edifice and leave another Chapel Car monument in Idaho. Irrigation is like our work: it is no longer an experiment, and these towns are fast becoming cities, and a great empire is being born in a day. You may say for me that Southern Idaho is a good place for young Baptists who are looking westward to make a start in life, and as new churches have been started in all these towns we hope to see large colonies of our people come and make the work strong and self-supporting. I cannot help grow enthusiastic

when I see such wonderful productiveness on every hand. I drove thirty miles the other day through cultivated ranches and fruit farms. Only a few months ago it was all sagebrush, and now the roar of commerce and the click of the telegraph and the whistle of the locomotive have driven out the coyote and jack rabbit and made way for the Chapel Car in the winning of the west.

I just received word from L. T. Barkman, who is in charge of Chapel Car "Good Will," in Colorado, and in the past month more than one hundred converts have been led to make the good confession in his meetings. Mr. and Mrs. Speer take charge of "Glad Tidings" in Montana. W. J. Sparks is making the "sparks" fly in Illinois on the car "Herald of Hope," and J. S. Thomas is doing a grand work in Kansas on the car "Evangel." The "Messenger of Peace" will continue to operate in Missouri. What a day it will be when we all "come rejoicing, bringing in the sheaves."

I would like to see William Carey when the last Hindu has been saved. I would like to see Dr. Ashmore when the last Chinaman is converted. I would like to see Adoniram Judson when all Burma is redeemed. I would like to see Uncle Boston when the last Chapel Car has pulled into the great Union Depot, and we can hear the Master say, "Well done, good and faithful servant." I shall never cease to thank God for the day when Dr. Seymour laid his hand upon me and said, "We want you for Chapel Car work." Under his wise leadership and kind supervision we have been permitted to enjoy some Chapel Car success in the "winning of the west."



Some Missionary Epigrams

System, not spasm, is God's method: We need religion in business, and we need business in religion.

The whole business of the whole church is to preach the whole gospel to the whole world.

"Send me anywhere provided it be forward."—*David Livingstone.*

The division into Home and Foreign is formal, not real. Africa, Asia, Europe, are no more foreign to Christ than America is. It all depends upon the point of view. We are foreign to men across the sea, they are foreign to us, all are human to Christ. All Gentiles are foreign to Jews, and the first witnesses were all Jews; if they had continued as narrow in their sympathies as some of us are, we should be heathen still. ££ ££ *O. P. Gifford, D.D.*

New World Missions

By L. C. Barnes, D.D.

Synthesis



PROPER names originally made from common names soon become merely survivals, meaningless or else paradoxical. Most of the Smiths are not smiths, a majority of the Browns are white, "Home" and "Foreign" as applied to missions are antique, the coinage of provincial days. The United States prided itself on being a hermit nation. California was under a foreign flag. Now, the Philippines, territory larger than New England and New York combined, is under our flag on the opposite side of the globe. Northern Baptists call our work in Cuba and Mexico "home missions." Southern Baptists call their work there "foreign missions." Their term is more accurate than ours. If any one talks about "world-wide missions" meaning missions on but one hemisphere, he means only half of what he says. Originally the Eastern Hemisphere is the home-land of missions. All missions in America are the true foreign missions. The historic meaning of terms is being repeated in an astounding way. There are more foreigners in the field of so-called "home missions" to-day

than the entire population of the United States at the time when the Home Mission Society was organized.

Those who wish to rise above provincialism to a real world program of missionary thought must reinterpret traditional names. National terms of thinking must be superseded by international. All purely racial, political and geographical terms as to missions, terms of the twilight (two-light), are dissolving in the light of a new day. Star lights blend in sun light, the Light of the world.

"World" is the New Testament word to cover the field for which Christ gave His life. Into "all the world" He sent us. His sending is our mission. Every missionary thought which is truly Christ-like is adjusted to the world scale. Hemispherical thoughts and one-sided zeal (concerning whichever hemisphere) mark an immature mind, something less than a full-grown man in Christ Jesus. Every detail, however local and minute, has its own full meaning only in relation to the whole. World is the synthetic term.

Analysis, so essential to fruitful thinking, is most fruitful when it heads up in a great synthesis. What is the simplest and at the same time most meaningful analysis of the world in a missionary

way? It is not by reference of what happens to be the location of the speakers into home missions and foreign missions. It is not by reference of the compass into Oriental missions and Occidental missions. It is by reference of the significant movements of God in human history into old world missions and new world missions. These terms, in addition to keeping the synthetic word central and in addition to suggesting the deep bases of all thinking, space and time, direct attention to the historic and vital processes of the Almighty among the inhabitants of this planet. Each term in this general analysis is richly suggestive not only of ideas and achievements but also of the greatest impulses and sentiments which have stirred the human family and brought it on to the present stage of development.

Analysis

The genetic principle of the new world is God-impelled migration for the sake of universal blessing. That too is the focal point of divine revelation to men through the Hebrew race. "Get thee out . . . into the land that I will show thee and I will make of thee a great nation and I will bless thee . . . and in thee shall all families of the earth be blessed."

I. FUNDAMENTAL FACTORS OF THE NEW WORLD NEED

1. Anglo-Saxon pioneering, creating constantly new frontiers from A. D. 1607 to say 1925.

2. A steady stream of kindred raw material from the old world to be assimilated in our civic and spiritual life.

3. Involuntary immigration from darkest African paganism with sudden insertion into the body politic.

4. Old world worn-out conceptions of social and religious life, transplanted and persistent in Spanish-America, e. g., Mexico.

II. ACCELERATIONS OF NEW WORLD NEED AT THE PRESENT HOUR

1. National expansion into Spanish-American territory, e. g., Porto Rico.

2. Migrations unequaled in human history overwhelming us with unsympathetic elements, e. g., Semitic, Latin and Slavic.

3. Concentration in cities with such rapidity as to upset established organs of moralization and render former spiritual forces and methods unable to overtake the needs.

4. Unprecedented opening of new territory for settlement by the simultaneous action of various factors:

- (a) The Indian Reservations are now being thrown open to settlement.
- (b) The large grazing ranges are being broken up into farms.
- (c) Dry farming is bringing to settlement vast areas hitherto supposed to be unutilizable.
- (d) National, state and private irrigation undertakings are calling multitudes upon new lands with incredible swiftness.
- (e) New trans-continental railroads and branches are making accessible and attractive vast regions.

III. GOSPEL DESTITUTION IN THE NEW WORLD

1. Paganism.

(a) Aboriginal. Many heathen tribes as yet wholly unprovided for, few entirely evangelized.

(b) Imported. Confucianists, Buddhists, Hindus.

(c) Induced. Scores of Sunday schools explicitly teaching atheism.

2. Judaism. Metropolitan, influential.

3. Perverted Christianity.

(a) Romanism.

(b) Mormonism.

(c) Fadisms.

4. Absolute Want. Over 100 towns in one state, each with from 100 to 700 people with no church of any kind. In the same absolute destitution over 4000 organized school districts in Northwestern United States.

IV. INABILITY TO MEET THE NEEDS UNAIDED

1. Negroes but one generation from degradation and helplessness.

2. Aliens with everything in a new land to learn and to acquire.

3. Pioneers in the West with its mighty future.

(a) Wealth there is the very thing still to be Christianized.

(b) Majority of actual settlers poor.

(c) They have to do everything at once, founding modern civilization on the desert.

(d) Those who are Christians are self-helpful to an inspiring degree, far surpassing churches of older communities in proportion to ability in giving for church support and for missions, both new world and old world missions.

V. URGENCY OF NEW WORLD MISSIONS

1. Communities and commonwealths are in the very process of creation. Always room for reformation, but formation is of measureless, permanent importance and occurs but once. It is now or never.

2. Impossible even after the beginnings are made to depend on slow development in new world conditions. Electricity, railroads, etc., in the twentieth century West make futile the seventeenth and eighteenth century processes of even our own Atlantic States.

VI. DESTINY OF THE WHOLE WORLD IS DEEPLY INVOLVED IN NEW WORLD MISSIONS

1. Destiny of both Americas.
2. European life in large sections is being transformed by returning emigrants.
3. Are not Africans here for the sake of Africa?
4. Asiatics returning are leavening Asia.
 - (a) Chinese converted in America are transforming whole neighborhoods in China.
 - (b) Japanese progress is largely indebted to American ideas.

5. New world mission fields are already an important base of supplies for old world missions.

- (a) Men. Many of the foremost missionaries and missionary administrators.
- (b) Money. Uncounted millions and more to follow.

6. America's potent example. In the increasingly intimate acquaintance of one part of the world with another, the degree to which the new world is really Christian is more telling on the old world than all the Christian proclamations which can be sent. A pound of life is worth a ton of exhortation, e. g., if even one of our Pacific Slope States could be absolutely Christianized in every phase of its life, both private and corporate, Asiatic States would sit at its feet whether we asked them to or not and learn of Christ.

Missionary Union Board of Managers

THE midyear meeting of the Board was held December 1-2 at the University of Chicago, by courtesy of that institution. A good proportion of the members was present, together with the secretaries of the Union and a number of missionaries. Several matters of great importance were considered, and the time demanded for their attention showed conclusively the value of the midyear meeting.

The special committee previously appointed on the interchange of members among churches of different denominations in China was continued to report next May, and a resolution was adopted by the Board recording their sympathy with the missionaries in their difficulty.

The committee on secretarial services was directed to proceed, in conjunction with the Executive Committee, to the election at an early date of one or more new foreign secretaries.

The question of the salaries of our missionaries was taken up and it was shown that they were out of proportion to those paid by other missionary bodies and in some countries much below the necessary expense of living. As a result it was voted to recommend that the Executive Committee rearrange the salaries of the missionaries, a total advance in this

item of from \$18,000 to \$20,000 being authorized.

Much time was given to the consideration of the question of opening a new mission in the Sudan. Feeling the need of more light upon the problem, no definite action was taken, but the Executive Committee was authorized to appoint a commission of two or three competent men to proceed to the Sudan, within the next three months if possible, to investigate the situation and report, with recommendations.

Representatives of the Woman's Foreign Missionary Societies and of the Executive Committee of the Missionary Union reported a joint recommendation that the budget of the two Woman's Societies be presented to the Northern Baptist Convention with that of the Missionary Union, that the General Apportionment Committee be requested to arrange for representation of women on the State Apportionment Committees, and that a committee be appointed to confer with the General Apportionment Committee with relation to the presentation of the budget to the local churches in such form as to present the foreign work as one, shared by the Woman's Foreign Missionary Societies. The recommendations were adopted by the Board.



THE MEN IN THE FIELD ON THE FIRING LINE

In this group are A. W. Ryder, C. A. Cook, F. A. Agar, Drs. Haggard, Barnes, Woody, Proper, Williams, Clark and Peterson, A. M. Petty, G. L. White, L. W. Terry, F. C. W. Parker, T. F. McCourtney, W. C. King, W. F. Ripley, W. L. Anderson, Bruce Kinney, W. H. Bowler, John M. Moore, J. H. Franklin and O. F. Gardner, visitors. It was a notable company of field workers.

Home and Foreign Field Workers in Conference

By D. D. Proper, D.D.

AT Colorado Springs, November 23-26, there was held a very important conference of the General Field Workers in Home and Foreign Missions for the Trans-Mississippi Divisions. For more than twenty-five years the Superintendents and General State Missionaries of the Home Mission Society have been holding, with more or less regularity, such conferences for mutual improvement. This year the scope of work was enlarged to take in foreign mission and publication secretaries. The meetings were held in one of the commodious rooms of the Alta Vista Hotel. There were twenty-three general missionaries, district secretaries and superintendents, including Field Secretary Barnes, Corresponding Secretary Haggard, and Forward Movement Secretary Moore. In the presence and counsel of these general

secretaries the conference was pleased and profited.

The plan followed was to have a subject opened for discussion by a ten-minute paper, followed by twenty minutes' discussion, each speaker limited to two minutes. A half hour of each session was given to a devotional service. Each session was presided over by a different brother with a timekeeper at his side who used a "snapper" to call time at terminals. Something over forty different topics were thus treated and proved to be of deep interest to all present. Almost every feature and phase of district secretary work; of the general missionary work; of the culture of the spiritual life and care of the physical life of the workers, passed in review before us. Leaders of subjects had made thorough preparation for their work. The discus-



THE MEN WHO SUPPORT THE MEN ON THE FIRING LINE

Left to right, beginning at lowest row: F. P. Haggard, W. E. Lincoln, F. H. Field, Pres. Judson, W. C. Bitting, G. W. Coleman, C. A. Woody; R. B. Griffith, Geo. E. Horr, A. J. Rowland, E. S. Clinch, D. G. Garabrant, E. J. Lindsay, A. L. Abbott, J. H. Franklin, J. W. Conley, A. Swasey, H. L. Morehouse, E. A. Hanley, D. C. Shull, D. D. Proper, W. A. Grippin, E. A. Greene, L. A. Crandall, H. K. Porter, L. C. Barnes. Members of the Executive Committee of the Northern Baptist Convention and others present at the meeting in Chicago.

sions were lively and there was not a dull unoccupied moment. The aim of each one was to get all the information possible, so that thereby he could become more efficient for service.

When leaders and workers in almost every conceivable industry and occupation come together annually to study new and improved methods of work to make themselves more efficient by this personal contact and study of conditions, it behooves Christian workers to be on the alert for every improvement in Christian service. This three days' experience of personal contact in larger acquaintanceships and deepened fellowships, with broader visions of "Kingdom" work, could not be otherwise than helpful to our home and foreign mission workers. It was heartily voted to have such a conference next year. There is no organization of any kind, simply a committee on arrangements for place and program.

¶ The Immigration Commission has presented to the Senate a preliminary report on steerage conditions. This report bears out completely the valuable articles which were published by the *Home Mission Monthly* about a year ago, with illustrations—articles written by a young man who made the steerage trips especially to investigate for a mission study class. The government investigation covered twelve lines and was thorough and of course made secretly. It was made six months after the new law went into effect which it was thought would remedy the worst evils such as overcrowding. The Commission will introduce bills of a much more stringent character, intended to drive the old style steerage out of business. This ought to be done. The suggestion is made that an inspector be placed upon every steamship. Probably there is no other way to secure clean and moral conditions.

Missionary Program Topics for 1910

<i>January.</i>	THE MISSION WORK OF NORTHERN BAPTISTS.
<i>February.</i>	OUR FOREIGN EDUCATIONAL WORK AND ITS PRODUCTS.
<i>March.</i>	OUR HOME EDUCATIONAL WORK AND RACE PROGRESS.
<i>April.</i>	BAPTIST PRINCIPLES IN EUROPE. (Baptism of Oncken, April 22, 1834.)
<i>May.</i>	MISSIONS TO THE FOREIGNERS IN AMERICA.
<i>June.</i>	FOREIGN MISSIONARY PROBLEMS AND FORCES. (A World Conference Program.)
<i>July.</i>	FRONTIER MISSIONS AND CHURCH BUILDING.
<i>August.</i>	THE CLAIMS OF STEWARDSHIP.
<i>September.</i>	THE GOSPEL BY WAGON AND CAR.
<i>October.</i>	A DAY'S WORK OF A MISSIONARY.
<i>November.</i>	EVANGELIZING THE AMERICAN INDIANS.
<i>December.</i>	TESTIMONIES FROM ALL LANDS.

These topics are suggested for the regular missionary meeting of the church. A program will be given each month, with sources of material.

The Mission Work of Northern Baptists

1. Hymn: "Fling out the banner!" Forward Movement Hymnal 47 (or in your hymn book).
2. Responsive Reading. F. M. Hymnal, Reading 1, page 65. (If another selection is made, it should include the Great Commission.) Followed by the Lord's Prayer.
3. Leader states object of meeting, to make a survey of all our mission fields that the breadth of the work may be realized.
4. Hymn: "We've a story to tell to the nations," F. M. Hymnal 6. (Or, "The morning light is breaking," in your hymnal.)
5. Sketch: "A Glimpse at our Foreign Fields." (Five minutes allowed; material found in Missionary Union Handbook; send to Ford Building, Boston, for it; price 15 cts.)
6. Incident: "In the Hospital at Iloilo," from January MISSIONS.
7. Hymn: "O, Saviour, dear," F. M. Hymnal 33. (Or, "Our country's voice is pleading," in hymn book.)
8. Sketch: "A Glimpse at our Home Fields." (Five minutes allowed; material found in Home Mission Handbook; send to 312 Fourth Ave., New York. 2 cts.)
9. Incident: "Falsehoods are Boomerangs," MISSIONS for January.
10. Prayer for these fields at home and abroad.
11. Hymn: "America."
12. Sketch: "The Gospel by Car and Colporter." (Three minutes allowed. Sketch in January MISSIONS entitled, "Forty-one Thousand Miles on the Rail"; send 5 cts. for copy to MISSIONS, 312 Fourth Ave., New York.)
13. Hymn: "Ye Christian Herald," F. M. Hymnal 58. (Or, "Speed away," in your hymnal.)

NOTE.—The Forward Movement Hymnal, with its fine collection of hymns and responsive missionary readings, adds greatly to the interest of missionary meetings. Only \$15 a hundred, or 15c. a copy. Send to the Publication Society for a sample copy.



From Missions' Point of View

How Home and Foreign Meet

DR. SALE tells us how home and foreign meet in Liberia. They meet everywhere in this age of the world. We can no longer escape the law of interdependence. Fung Chak, a home missionary in Portland, Oregon, is not only working zealously to make his mission self-supporting, but he says in a recent letter what every reader may well consider:

"I collected \$1000 from our brother, Mr. Goon Dip (the Chinese consul of Seattle) last week, to help the Canton Baptist Academy building fund, and Mr. Leong Hing, a Chinese merchant, gave \$100. I will send this money on next steamer, therefore you will know what our brethren are doing for the Lord both here and in China. Pray for me and for our work here. Paul and Timothy (his children) send kindest regards."

Think of little Paul and Timothy Chak! That is an American-Chinese combination for you. These were the boys that captivated the Convention at Portland by singing "The Red, White and Blue." And this same missionary says of his own work in this country, after his fine collections for the work abroad: "Rev. J. Bentzien (city superintendent) came to our mission after our Lord's Supper was over, and had a little talk with our brethren. He says that the board would not give so much as the past year, but they were willing to pay a part if the Chinese brethren would give more. But I would like to have our Chinese brethren pay all their pastor's salary, and I would rather take less salary to help them be self-supporting, be-

cause this mission ought to support themselves this time, as the board has helped them so long. Now the brethren are willing and do the best they can. *I hope you will pray for them that they may be able to do what is their duty for them to do.* Our brethren are so faithful and willing to give all they can for the Master."

Does not that preach a sermon to us all? "Pray for them that they may be able to do what is their duty for them to do." That is a good motto for every disciple of Jesus. Our Chinese brother, Fung Chak, has set us all a lesson.



A Good Name

WHAT'S in a name? Nothing is more difficult to get than precisely the right, adequate and fitting one. There are many fine ones which you like, but somebody else liked them, too, and put them to use long ago; while we must have a new one, as well as a significant and attractive one. It is easy to oppose one adopted, but difficult to propose one better. Of perhaps fifty persons asked to suggest a name for the joint magazine, before one was selected, only two offered a suggestion. Forty-eight negatives to two positives.

We believe the name finally adopted for the new magazine will be liked better and better as it becomes familiar. "Missions: A Baptist Monthly Magazine." That strikes the keynote in the first great word. Next to Christian, there is no more significant word in the vocabulary than Missions. "Missions"—there

is inspiration and impulsion in the name. Its point will penetrate the consciousness and stir the spirit every time the word is seen standing forth on the page.

"Missions"—promoted to the limit of possibility—that will be the aim of the magazine which will represent the Baptists of the North in their new unity of plan and activity.

Many have kindly pointed out that MISSIONS has a great opportunity. Be sure that an honest effort will be made to improve it. In this effort MISSIONS seeks the constant aid of the seers and doers the world around. It looks to the missionaries and pastors for a service it cannot adequately recompense, but which they are ever generous to give. It will employ every resource at its command to bring the human interests of every land and people before its readers, in such wise as to foster the consciousness of world brotherhood and promote those missionary endeavors which are making this brotherhood a fact and factor in civilization and in the progress of the Kingdom of God on earth. Whatever you can contribute, of suggestion or gleaning from any field or program that has proved successful, or new method that has aroused interest, will not only be welcomed, but will be a genuine contribution to the success of the cause which we all love, and in which we are mutually engaged.



¶ There is hope of better things in Persia, according to a writer in the *Revue Bleue*. He says many plans of reform are on the program, and the people are determined to begin an era of justice and equity. The new legislature belongs to the best classes of the population. With Russia, England and France favoring the government as best calculated to restore and preserve tranquillity, there is apparently chance for the reform party to succeed. The educational facilities and conditions in Persia give the greatest hope for the success of a constitutional régime. This is an interesting corroboration of the necessity of educational work in our missions if we are to fit the people for the higher civilization we bring to them.

An Accomplished Editor

MISSIONS is glad to present its readers with a likeness of Rev. Stacy R. Warburton, who has edited *The Baptist Missionary Magazine* with such signal ability and acceptance, and left the impress of his fine taste and skill upon its pages. While naturally regretting the laying down of this pleasant task,



REV. S. R. WARBURTON

as a result of the merging of the magazines, MISSIONS has no warmer friend, and his advice and aid will continue to be received, welcomed and appreciated. His spirit speaks in these words, which we quote from an editorial in the final issue of the *Magazine*:

"Many will regret the passing of the *Magazine*, but it is a passing only in name. MISSIONS will be the larger *Baptist Missionary Magazine*, taking up again the former work of the *Magazine* in telling of the triumphs of the Cross not only in foreign lands but in home fields as well. The coming of the united periodical marks a new epoch and one which should be hailed with joy and hope. We bespeak for MISSIONS the loyal support of every Baptist."

In this connection it is only just to recall the fact that to Dr. Haggard belongs the credit of starting the new type of Baptist missionary literature.



MISS HARRIET E. GILES

President of Spelman Seminary, Co-founder with Miss Packard in 1881, after twenty-eight years of devoted service, fell asleep November 12, 1909.

Mr. Edgar O. Silver

AT its regular meeting on December 13th the Executive Board of the Home Mission Society passed the following minute:

The Executive Board desires to place on record its deep sense of loss in the death of Mr. Edgar O. Silver, on Thursday, November 18th. He was an earnest friend of the Home Mission cause, and a faithful member of the Executive Board. He served also on the boards of our schools at Raleigh and Nashville, and took especial interest in the educational work of the Society. By his broad culture, his high ideals of character and action, his fine social qualities, he endeared himself to his associates in business and society. He believed that a Christian man in this day can conduct his business successfully "in all its details and relations on principles commercially and ethically sound and consistent," and proved this in his career. His early death is a distinct loss to church and community. The members of the

Board cherish his memory, and send their assurance of profound sympathy to the bereaved family.



Concerning the Budget

PASTORS should not forget that the General Apportionment Committee is ready to furnish all possible help in raising the budget, including the sending of double envelopes for weekly offerings for current expenses and missions. Envelopes for Sunday school use will also be furnished by the Forward Movement for the same double purpose. The envelopes will be sent free, except postage or expressage, to any church not now using the weekly system of giving, on condition that the church introduce the method, and follow it with an "every member canvass" for weekly giving in missions. This is a good offer and makes it easy for churches to enter upon the new and better way. It will mean much for the local church, as well as for missions, to adopt the systematic and scriptural method. Any other is antiquated and ineffective. The new movement for system is making splendid headway.

The First Baptist Church of Boise, Idaho, reports that there are twice as many contributors as formerly, now that the duplex envelope system has been introduced. And it adds the significant statement that more than forty new members have been welcomed and the congregations are filling the house. It all goes together. A giving church is a living church, and outsiders are attracted by life.

The "Every Member Every Week" plan is the best motto for church giving yet invented, and the method is as good as the motto. It is a workable method, too. It works itself when there is a heart in the person who takes the duplex envelopes. Try it. The Northern Baptist Convention recommends it, all denominations are promoting it, and if you write to Secretary J. M. Moore of the Forward Movement, Ford Building, Boston, he will send you the fine new literature that tells all about it.

The Educational Outlook at Home

By Superintendent Sale

THE coming year promises to be one of advancement in our educational work. A combination of circumstances fortunate and otherwise has led to large undertakings for the extension of equipment of our southern schools.

The urgent needs of the medical department of Shaw University at Raleigh led the Northern Baptist Convention to authorize the addition of an item of \$30,000 to the budget for the needed buildings. By the appropriation of \$20,000 of funds available for educational purposes by the Board, the securing of Mr. Carnegie's gift of \$10,000 for a new building for Atlanta Baptist College is rendered practically certain. The destruction by fire of Marston Hall at Bishop College compels the Board to provide for an adequate building to replace the old one, which was much too small for the needs of the college. It is probable that buildings will be erected in these three places during the coming summer.

The Home Mission Board has been fortunate in securing the coöperation of the General Education Board in its southern schools. The studies of this latter Board have led it to adopt a part of its policy in reference to Negro institutions the aiding of schools and colleges for the education of leaders, and the aiding of groups of Negroes in the development of schools of their own. It is in this latter work especially that we have enjoyed the coöperation of the General Education Board.

In a note on another page, reference is made to a grant of the Education Board to six of these schools aggregating \$15,500, which brings the total gifts of the Board in the last three years to this class of schools to \$40,000. All these gifts have been made conditional on the raising of equal and sometimes larger amounts by the schools concerned. New buildings have been erected at Louisville, Ky.; Memphis, Tenn.; Americus and Athens, Ga.; Winton, N. C.; and

buildings have been completed and equipped at Selma, Ala., and Jacksonville, Fla. Other buildings and improvements are on the way.

But more than these visible results has been the inspiration imparted to the groups of Negroes interested in these various schools. The sympathy and help of a generous friend have acted like magic, and in more than one case the gifts of the Negro friends of the schools have far exceeded the amounts on which the grants were conditioned. We are not merely building schools, we are training a race in altruistic endeavor and self-help.



The Power of a Tract

By Rev. J. W. Willmarth

"VOI, ió o qualunque altro." Recently, having received a grant of tracts for use among the Italians from the Publication Society, I carefully read two of them, in order to be sure of adaptation to recipients. The words at the head of this item were the title of one of these, meaning "You, I, or anybody else." The story interested me very much. Briefly it was this: A stranger approached a peasant working in the field, spoke to him of his soul and gave him a New Testament on condition that he would read the third chapter of John; and as he said he could not read, that he would get someone to read it to him. A boy coming home from school that day did this. The peasant was distressed and alarmed as he heard of the new birth; but was greatly moved by the sixteenth verse: "For God so loved the world that He gave his only begotten Son, that whosoever believes in him may not perish, but have eternal life." Only he could hardly believe this was for him; and being an ignorant man, did not quite understand the word "chiunque" (whosoever), neither did the school boy, but he said he thought it meant, "Voi, ió o qualunque altro"—You, I, or anybody else. Delighted, the peasant believed the good news and was converted. He de-

sired to bring this good news to his boon companions; but all of these except two rejected the message with mockery. However, undaunted day by day he told of this wonderful grace of God and of the salvation of his own soul to all whom he could reach. For this he was nicknamed Signor Chiunque (Mr. Whosoever); that name was called after him as he reaped; but he was rather pleased than otherwise and continued his earnest and joyful testimony at every opportunity.

I was so much pleased with this tract that I took it with me to prayer meeting which I led; and reading John 3:3, proceeded to translate it orally for the benefit of those present. All seemed interested and one good sister of limited means handed me one dollar for the circulation of such tracts among Italians. I gladly handed it to the Publication Society for this purpose. Reader, why not do likewise?



Does It Pay?

By Rev. A. C. Bowers

GOING on two years now in a village where a school is run by the Goalpara Mission, I was showing the magic lantern one night and at the close of it one of the women who had listened came to me with tears in her eyes and said, "Sir, I believe in Jesus and want to be baptized." The next day she was examined and also five other women and as they made a good profession of faith I baptized them. The whole community was heathen, only the school teacher and his wife were Christians. It took a lot of courage. Most of them were married and their husbands did not come with them. While they had it hard for a while it was not long till most of the men came in too.

But it was really to write of Korom that I started this bit. His wife, Garo Munshi, was one of the first. Korom held out against all the influence she and the other Christians could exert. A few months ago he took sick. Gradually he became worse. Illness made him think.

When he realized that he was going to die he repented and called for the Christians to come to his place and have worship with him. When he was able he went to church. He often asked some one to sing the Christian hymns for him. He often said how sorry he was that he had not believed before and been baptized. There is no one to baptize except when I go to the village. But Korom died believing in Christ. Did it pay?

Contrary to the usual custom of burning the dead body, he was buried as the Christians bury. Such a death and testimony to the power of the gospel is going to tell in that community. It does pay! It always will pay, because it is the work of the Lord Jesus!

Goalpara, Assam.



New Mexico Loyal to Northern Affiliation

THE Baptists of New Mexico at the meeting of the Territorial Convention in Las Vegas, Dec. 3, voted by an overwhelming majority to remain in affiliation with the American Baptist Home Mission Society instead of severing their long-established relations with it by allying themselves as some proposed with the Southern Baptist Convention. New Mexico remains not only part of the western mission field of the Society as for the last sixty years, but is also considered the field of the American Baptist Missionary Union and the American Baptist Publication Society and accordingly embraced in the territory of the Northern Baptist Convention.

This action ought to be regarded by all concerned as final. Further agitation of the matter should be frowned upon by every friend of the denomination in New Mexico and by the representatives of the two home mission organizations of the Baptists of the North and of the South. Let there be no further disturbance of the peace which now prevails. Harmony and unity are vital to the upbuilding of our interests in that rapidly developing territory.

Godspeed to "Missions"

The Hearty Welcome Given to the Unity It Represents

From President Harry Pratt Judson

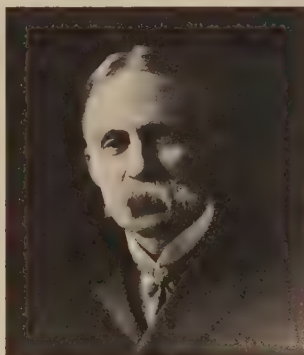
The union of the magazines is a splendid advance in every way. The keynote of the convention is greater efficiency by greater unity. I am sure that the new magazine will aid very largely in accomplishing this great purpose.

From President Strong of Rochester

I was pleased to hear of the consolidation of our missionary periodicals, and still more pleased to hear that you were to be the editor of the magazine. You have a great work before you in shaping the intelligence and gifts of our great denomination. I wish you all success. We need to be united in our efforts, and MISSIONS will greatly help our union.

From Secretary Bitting

The publication of MISSIONS realizes a long-standing desire of thousands of Baptists. The magazine will be a literary expression of our new sense of unity, and also a means of developing our united consecration to the spread of our Lord's Kingdom. With all my heart I join in the hosts of congratulations which will pour in upon your columns. May God bless this enterprise, and give the magazine at least 250,000 subscribers this year. It ought to be in every Baptist family related to the Northern Baptist Convention.



HARRY PRATT JUDSON
President Northern Baptist Convention

From President Woodward

The union of the missionary forces of the Northern Baptists in a joint magazine is a distinct sign of progress. We Baptists ought to be progressive. We are progressing. We have had success in mission fields both at home and abroad, because we have believed in carrying the gospel to all the people of the earth, albeit we also carry our distinctive tenets with it. But all the world loves a man who boldly proclaims the doctrines in which he believes, and who is willing to

OFFICERS OF THE AMERICAN BAPTIST MISSIONARY UNION

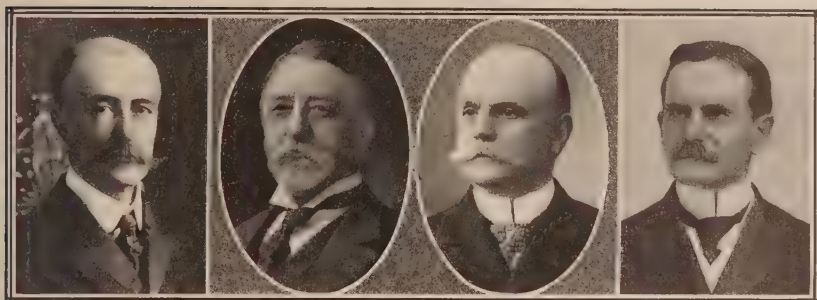


DR. F. P. HAGGARD

PRES. S. W. WOODWARD

PRES. T. S. BARBOUR

OFFICERS OF THE HOME MISSION SOCIETY



DR. L. C. BARNES

DR. H. L. MOREHOUSE

PRES. E. H. HASKELL

DR. C. L. WHITE

defend them and carry them out in practice in daily life.

Now let us all join in furthering the mission cause at home and abroad by spreading among our people the news of the gospel's progress in giving a large circulation to our denominational organ, **MISSIONS**.

From President Haskell

I am sure I am giving expression to the views of the great body of Baptists, when I say that we all expect the best results as an outcome of this change. I cannot too strongly express my own judgment as to the absolute need of this new denominational agency to every member of the Baptist faith who desires to be advised of what is occurring on our various missionary fields of effort, to keep in touch with current discussions, and to be blessed with the rich intellectual contributions which are sure to fill its columns. It ought to be at the same time educational and inspirational.

From Secretary Morehouse

Greeting to **MISSIONS**! The name is one; the number is many. The generic term embraces numerous varieties. The comprehensive exhibit in these pages of the big brood hovered by the denomination will be of exceeding interest. And there are yet others which may hereafter come under the same wide wings. From far and near we shall have inspiring news of the progress of the Kingdom. **MISSIONS** comes into the Kingdom when the Baptist denomination, like other bodies, is astir with new factors, forces and aspirations, especially in relation to missionary,

ethical and philanthropic matters. The scope of our missionary enterprises has broadened immeasurably from the simple beginnings of a century ago. There is a wide field of service for **MISSIONS**. May its high ideals be attained and its hope of hearty and generous support by the denomination be realized. Its reception will be an indication of the real demand for closer unity in our denominational activities. Ye who have clamored for this, in western parlance help "boost" the subscription list of the new magazine to fifty thousand!

From Secretary Rowland

As its General Secretary, I think I can very sincerely say that the American Baptist Publication Society is heartily in favor of the publication of a joint magazine which, month by month, will bring Baptist people face to face with the things of the Kingdom at home and abroad. It has already instructed its workers to bring **MISSIONS** to the attention of all persons, families, Sunday schools and churches with whom they may come in contact, and to secure subscriptions for it wherever it is possible to do so. In our judgment the issuing of **MISSIONS** is eminently wise. Such a magazine will not only save much labor and money for the societies coöperating in its publication, but will give to the general Baptist public a comprehensive view of the work of the denomination. **MISSIONS** will make it very manifest that while there are several agencies, the work after all is one. Its publication should not only excite a much greater interest in all phases of Baptist missionary work, but should produce much larger results for

the causes represented in its pages. We cordially commend *Missions* to our entire constituency, and will do everything in our power to secure for it the greatest possible success.

From Secretary Haggard

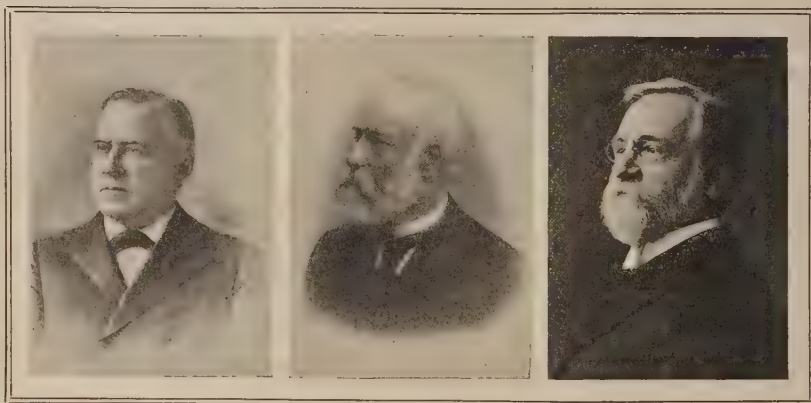
After years of discussion, we have our joint missionary magazine. Hail to *Missions*! It has come in response to a very definite demand, it is one of the logical

periodicals which have long been cherished. May it maintain the best traditions of our people and lead in inspiring them to undertake greater things for the kingdom of God. It has my hearty endorsement and it will receive my active support.

From Dr. Edward Judson

The joint missionary magazine, *Missions*, combining as it does the *Baptist*

OFFICERS OF THE PUBLICATION SOCIETY



DR. A. J. ROWLAND

PRES. SAMUEL CROZER

DR. R. G. SEYMOUR

results of our denominational development. Probably no periodical was ever anticipated with greater interest and surely no missionary magazine ever had a larger opportunity. This latter does not consist in demonstrating the possibility of maintaining a joint magazine, for such have been in existence for years; nor in showing that the work of the kingdom is a unity, for this is recognized. The new magazine will be justified if it succeed in impressing upon our churches the magnitude of their united enterprises and help them to assume their respective shares of the responsibility which these enterprises involve. One well edited magazine of adequate size and scope should have a wide reading. To secure this is the problem of the immediate future, a problem which will be easily solved by translating our long-expressed desire for such a magazine into actual subscriptions. I bespeak for *Missions* the hearty support of our churches, and express the hope that it may prove to be a worthy successor of

Missionary Magazine, the *Home Mission Monthly*, and *Good Work*, constitutes a very efficient social expression and material symbol of the modern spirit of Baptist unity which has brought about the correlation and vital articulation of our three great national societies, a consummation devoutly wished for, and the milestone of a new era. Knowledge of facts is the groundwork of all intelligent prayer, consecration, and benevolence. I am sure that the ministers who are trying to train their churches effectively to hold the rope while their representatives are descending into the mine of heathenism, will feel like blessing those who have produced a magazine which will contain within two covers monthly news from the whole field, instead of our being left to go in chase of missionary news along at least three different paths.

The field is indeed all one. Geography does not make a missionary. The disposition to put oneself where adverse social forces converge is not confined to

foreign countries, but is as real and as imperatively demanded at home, either on the frontier or in the heart of our great cities. I think of the spheres of our missionary influence as concentric,—the world, the nation, the state, the town, and a society to provide literature for the whole King's business; and I shall be glad if the time ever comes when every Baptist church on the first day of the week will make an offering (duplex envelope or otherwise) that shall be apportioned to its own self-support, to foreign missions, to home missions, to state missions, to city missions, and to the printed page as well as to the education of ministers of the Word, all of which would be more efficiently done if in each church there might be a group of Christians who made a rule to set apart for benevolent uses a certain proportion (ten per cent or otherwise) of their income.

If now a Prayer Cycle should be prepared that comprehended both home and foreign missions, and if, either secretly or at the family altar or at a service of evening prayer, even a few Christians in each church should feel disposed to plead day by day for the evangelization of the world, taking up the work into their thought piecemeal, surely the time would soon come when the Gospel of the Kingdom should be preached in the whole world for a testimony unto all nations.

From President Horr of Newton

There is an opportunity to render our churches a superb service in the new magazine, *MISSIONS*. I hope it will be something more than a chronicle of events affecting our missionary work at home and abroad, however interesting or important they may be. People are hungry for a sane, penetrating, wide-visioned interpretation of these events from the point of view of the interests of the Kingdom of God.

From President Evans of Crozer

The consolidation of our missionary periodicals will insure economy in cost of publication and circulation of missionary information; it will put in more accessible form all facts reported by our missionaries; it will certainly secure a wider constituency for missions both at home and abroad; and, by emphasizing the fact of evangelism, rather than the field of work, it will unify denominational effort to win the *WORLD* for Christ.

From President Hunt of Denison

I wish to express my deep interest in the new magazine. The publication of *MISSIONS* marks a significant epoch in Baptist history in this country. The missionary enterprise is "the outward sign of an inward grace." So as a joint magazine it will do more than proclaim our unity, it will promote it. Being Baptists, we shall differ as to statements of doctrine but we surely can get together upon a platform of work. This will do us good.

From Editor J. S. Dickerson

All hail to the new magazine! *MISSIONS* represents in concrete form our new denominational spirit—a spirit of individualism combined with cordial coöperation. The new magazine has before it a great opportunity, and, I believe, a great future. It ought to prove stimulating and helpful to the denominational weeklies, aiding them to provide a periodical literature worthy of Northern Baptists.

From Dr. L. A. Crandall

It is impossible to over-estimate the opportunity which is ours as a denomination to present to the Christian world a magazine of missions which shall be worthy of the interests which it represents. It is to be one magazine, because Christ's work in this world has one purpose. It will present many phases of Christian activity, because the Master fulfils his purpose in many ways. It will give special attention to Baptist missions, because we are specially charged with these interests. It will survey the whole field of Christian undertaking, because every follower of Christ is interested in all that is being done in his name.

If Baptists will give it the enthusiastic support which such an undertaking deserves we shall give the Christian world an inspiring object-lesson in the making of a missionary magazine. Indifference on our part will mean an indifferent monthly; whole-hearted devotion and loyal support will bear fruit in the best magazine of missions which the world has ever seen. It is for the constituency of the Northern Baptist Convention to decide. The editor can do much, but he cannot "make bricks without straw." The societies have given us that for which we have asked. Now let us take off our coats and give our last ounce of strength to make this venture a magnificent success.

From Mr. Benjamin Starr

I have just read the announcement regarding MISSIONS. I have long wanted to see such a magazine and was greatly rejoiced at the announcement that we were to have it with the beginning of 1910. I am sure this is another step in the right direction, and I shall pray earnestly for you in this larger service, and for all who are coöperating in the effort to unify and intensify all our denominational activities.

HOMER, N. Y.

From District Secretary Dobbins

As one who has been studying missions for now more than thirty years, and who has watched with keenest interest the development of missionary literature, and more especially the magnificent improvement in the missionary magazines, I hail with joy the coming of MISSIONS. With all my heart I shall be glad to do what in me lies to promote its widest circulation.

From District Secretary T. G. Field

I will do all I can to promote the complete circulation of MISSIONS in Ohio churches. It is the supreme hour of the Christian era in missions at home and

abroad. Many see it and are filled with the vision. May a double portion of the spirit rest on MISSIONS as it sounds the world-wide advance for our Lord and His Kingdom in all the earth.

From Dr. C. H. Spalding

I beg to say "All Hail" to MISSIONS! It is not born out of due time, but has come to its part and place in the fulness of time.

"Aid its dawning tongue and pen!
Aid it hopes of honest men!
Aid it paper, aid it type!
Aid it, for the hour is ripe!"

It is launched on a high tide of denominational unity to help towards a larger unity. It comes as an auxiliary to the varied great interests which the Baptists of America are endeavoring to promote by their purposes and prayers, by their beneficences and sacrifices. Its name fits its aim. We welcome its editor to his new service! We send it forth on the wings of faith and prayer. We know it cannot go without us. We know we cannot go well without it. Therefore, we and it must get together. Take it, use it!

To these good wishes add yours in the practical form of a subscription.

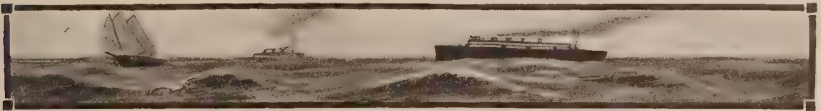
The purpose of "Missions" is to have a club list in every Baptist church in the North. Will you help? Now?



The Laymen's Missionary Campaign

Thus far conventions have been held in Buffalo, Bristol, Tenn.; Cleveland, Richmond, Worcester, Providence, Washington, Baltimore, Philadelphia, Harrisburg, Scranton, Hartford, Portland, Me.; Reading, Detroit, Syracuse, and Schenectady. Buffalo voted to raise \$100,000 for missions as against \$38,000 last year. At Bristol the business men closed their places of business from 11 until noon on the second day, and at the convention at Cleveland 1,403 men sat down to the dinner, and assumed responsibility for raising \$160,000 this year as against \$53,000 last year. Worcester laymen resolved to raise from \$15,000 to \$25,000 and have live missionary committees in every church. Richmond laymen assumed responsibility for \$60,000, as against \$36,000 last year. In Providence over 500 men were at the banquet, and a raise from \$30,000 to \$50,000 was assumed by the men present. The sessions were held in the historic First

Baptist Church. In Washington President Taft made a strong speech for foreign missions, and Ambassador Bryce also spoke. The men determined to raise \$100,000 this year as against \$62,000 last year. In Baltimore it was voted to go from \$72,000 to \$120,000; 1,550 men were at the dinner and hundreds had to be refused. In Philadelphia the crowning occasion came when the representatives of the churches assumed responsibility for raising \$675,000 this year for foreign missions, an increase of nearly a quarter million over last year's \$450,000. The registration was 1,252 men representing 18 denominations. Over 1,300 men were at the opening banquet. At Scranton a raise from \$24,500 to \$40,000 was determined upon and a physician volunteered for medical missions. Reading increased its offerings by vote a hundred per cent., or from \$10,000 to \$20,000. Detroit had 1,000 men at dinner, but there was no financial report. In several places a follow-up work has been done.



FROM THE FAR LANDS

A missionary, itinerating in East China, came to a house where the people brought out to him a book that had been treasured in the family for fifty years. It was a copy of one of the earliest translations of the New Testament in Chinese, made by Rev. Josiah Goddard, one of the founders of the East China Mission, father of Rev. J. R. Goddard, D.D., of Ningpo.

The September "Workers' Class" of the Rangoon Burman Mission had an attendance of ten men and seven women throughout the month besides many visitors. Dr. Tilbe took the class through a

famous course of seventeen lectures on Romans, and Miss Fredrickson through an afternoon course on Job. Practical work was also done in homiletics. The Burman evangelists and Bible women would hardly know how to get through the year without their annual September class. In many other stations like classes are held in the autumn.

The death of Mrs. A. C. Rice of Rangoon, Burma, was a great loss to the churches and Christian society of that city. She had an important position as organist for seven years before becoming

a missionary and under her direction the choir of the Rangoon Baptist College became famous for its excellent renderings of the best music.

The annual Burma Conference and Convention was held at Bassein this year in October. Between sixty and seventy missionaries were entertained at the two or three missionary homes of Burma.

Among the resolutions passed by the Baptist Convention in October regarding the Judson Centennial was the following:

"That we on our part enter immediately upon the work of raising at least 100,000 rupees as at once a thank offering for the mercies and blessings of the past and a contribution towards that advance which the needs and opportunities on all sides of us so loudly call for."

The church of the Mongnai Shan Mission in Burma reports that during the last associational year, closing in September, there were twenty-four baptisms, the largest number yet reported for one year at Mongnai. The church was for the first time entirely self-supporting, having raised 360 rupees for its pastor entirely from its own membership.

The Telugu Baptist Publication Society in South India during the year closing September 30 sold 53,500 copies of booklets and tracts and realized a cash income of over 1500 rupees, a large part of which came directly from the Indian brethren. The *Telugu Baptist* has a circulation of 1225 monthly, one to every fifty Christians. In America, where all can read, only one in twenty-five take a Baptist paper.

Nearly a week was spent by Rev. Frank Kurtz of Madira, South India, at the Pushkurum at Bezwada in September. This festival occurs once in twelve years and the railroads sold 300,000 tickets for it. Being for high caste Hindus only, it afforded an unusual opportunity for the missionaries.

Dr. A. Sims, treasurer of the Africa Mission, who has not been away from the Congo for eight years, has been urged for some time to take furlough but could not be prevailed upon to leave his post. The Africa Conference renews an urgent appeal to the executive committee to send a man to Matadi with business qualifications and a working knowledge of French,

that Dr. Sims may be relieved. The services which Dr. Sims renders to the missions and the government are invaluable.

The sad news comes of the death of Everett Orison, the year-old son of Rev. and Mrs. C. W. Briggs, at Iloilo, P. I., October 26. "May God help us to know his will good" is the prayer of the parents.

The Central Tabernacle in Tokyo faces many problems, but is making for itself a very definite place in the city. Twenty-five have been baptized, ninety-five young men and women are in the Bible classes. Saturday Christian lectures for students, nightly evangelistic meetings, an evening school, a Young Woman's Christian Association, and a Children's Club are a part of the activities entering there.

Mrs. W. F. Armstrong and Miss Kate Armstrong have sailed for England, where they intend to spend the winter, going on to Burma some time in the spring.

The new building for which the Burman Theological Seminary at Insein, Burma, has long waited, will soon be completed. It provides for four good classrooms, a library and a chapel which will seat about 300 persons.

The annual consecration meeting of the District Christian Endeavor Union of Tharrawaddy, Burma, was held in the town, September 24 and 25. The keynote of the meeting was "Remember Jesus Christ." A marked improvement over former years was to be noted in the singing of the various jungle choirs.

The thesis presented to the University of Michigan by Rev. Henry Huizinga, of Ongole, South India, in preparation for his degree of Doctor of Philosophy, on the subject "Missionary Education in India," received warm commendation from leading missionaries and mission journals not only in India but also in the Far East. This scientific treatment, covering thoroughly the past and present of missionary education, is in print and may be obtained from the Literature Department of the Missionary Union at forty-five cents in paper or sixty in cloth.

It is reported that the Roman Catholics have sent their first priest to Upper Assam. He is studying at Gauhati. Another priest made a tour of the Naga Hills to look over the country and see whether it is likely to prove a fruitful field.

It has been voted by the industrial committee of the South India Mission that Rev. S. D. Bawden, the manager of Industrial Experiment Station at Ongole, be authorized to institute an experiment in weaving as a possible solution of the problem of self-maintenance in the mission schools, and that the fly shuttle handlooms used by the Salvation Army, a "Swadeshi Automatic" improved handloom and a native country loom be used together for purposes of comparison.

In the Bapatla field, South India, a number of village congregations are now building their own chapels. For the first chapel thus built it took ten years to collect the money, but this set an example which others are now following.

A site for a Baptist chapel has been purchased at Bezwada, South India, with funds subscribed on the field. Bezwada is one of the chief railroad centers of South India and many Indian Baptists drift there, some indeed holding responsible railroad positions. The churches are much interested in the project.

A missionary conference in behalf of the Mohammedan world is called for Lucknow in 1911, which is expected to be even more mighty than the Cairo Conference of 1906.

With joy the Garo mission of Assam announces that an edition of 10,000 copies of the New Testament from Romans to the end has been issued in the Roman character. The Gospels and the Acts had already been printed. When the Garo language was first reduced to writing it was put into Bengali characters; but now all teaching is in the Roman and an edition in that character has been a crying need for years.

A new English Baptist Church at Maymyo is under construction. Maymyo is a garrison town and health resort for Lower Burma. The church is being built by popular subscription, Hindus, Roman Catholics, Mohammedans, Parsees and Jews contributing. The work will be for all races.

The debt on the new girls' school at Hanyang, Central China, is cleared, thanks to donations from Hankow Chinese, from Dr. W. A. P. Martin and from friends of Rev. J. S. Adams in England.

When the Japanese Commercial Commission which visited this country recent-

ly was in Los Angeles, one of the members, Baron Kanda, spoke in the First Congregational Church of that city, and the Associated Press sent out this despatch about it:

"He declared that the Mikado's edict of twenty years ago, prescribing religious tolerance and compulsory education, was as sacred as the Ten Commandments. He praised missionaries working in Japan.

"We have homes for released convicts, refuges for women, and laws prohibiting the sale of liquor and tobacco to minors," he said. "I wish to pay tribute to Christian workers who took the initiative in these reforms."

FOREIGN MISSIONS BOARDS CONFERENCE

The seventeenth annual meeting of the Conference of Foreign Missions Boards of the United States and Canada will be held in New York January 12-14. Secretary Haggard of the Missionary Union will preside and an unusually interesting program has been prepared. Among the speakers will be Professor Burton of the University of Chicago, who will speak on "Christian Education in China," and Dr. Julius Richter, an eminent leader in foreign mission work in Europe and the author of "A History of Missions in India," who will speak on two topics, "Foreign Missions of the Continental Missionary Societies" and "International Committee for International Questions." Other important subjects to be considered are "The Mohammedan Problem," "Effective Literature," and "The World Missionary Conference." A laymen's dinner will conclude the sessions of the conference.

The Missionary Record

ARRIVED

Rev. John Dussman, from Vinukonda, South India, at Ocean City, N. J., Nov. 1.

Rev. W. W. Cochrane, from Hsipaw, Burma, at San Francisco, Nov. 6.

Miss Naomi Garton, M.D., from Bhamo, Burma, at San Francisco, Nov. 6.

Rev. W. H. Leslie, M.D., Mrs. Leslie and child, from Cullio, Africa, at Boston, Nov. 24.

SAILED

From Boston, Dec. 1, Mrs. C. A. Nichols, for Bassein, Burma.

From San Francisco, Nov. 9, Rev. A. J. Tuttle and Mrs. Tuttle and children, for Assam.

BORN

To H. W. Kirby, M.D., and Mrs. Kirby, of Sadiya, Assam, on Oct. 18, a son, Charles William.

To Rev. A. H. Page and Mrs. Page, of Swatow, South China, Oct. 31, a daughter, Ruth Alice.



FROM THE HOME LANDS

At Ponce, Porto Rico, there was recently held a very interesting Sunday School Convention, comprising the schools of all denominations in the district.

Dr. Rudd writes: "The recent floods have been the worst since the cyclone of 1889, but our mission property escaped with slight damage. Great excitement prevailed throughout the island as it looked as if we were face to face with a most destructive hurricane. The Lord graciously remembered us."

"Scolds the Bear," chief of the Indian police of the Lodge Grass District, has been converted. The mission schools contain more pupils than last year.

A number of students of the Atlanta Baptist College have accepted Christ since the opening of the school year. So many boarding pupils are in attendance that President Hope has had to refuse to take any more in the dormitory. Of those who cannot be admitted, some are mature men entering the theological seminary.

The Young Men's Christian Association of Virginia Union University observed the week of prayer for schools and colleges. At the morning chapel one-half hour was given daily for a special address suitable to the occasion and a prayer meeting was held each evening. Five young men made profession of faith, and the influence of the meetings on the others was very helpful.

One of the interesting features of Christian activity in Union University is the Sunday school work done by the students. Each Wednesday, President Hovey meets all the students who teach in Sunday schools and goes over the lesson with them. On each Sunday about sixty students attend the different schools in the city, where they have some of the most important classes. Two missions are almost entirely carried on by the students under the direction of Miss Gale, one of the Bible teachers.

A very promising mission work among the Germans in Grand Forks, N. Dak.,

has been opened under the encouragement of the First Baptist Church.

The church at Worthington, Minn., having raised its entire apportionment, has voted to become self-supporting next year. This seems to be one of the sure results of stimulating mission churches to give to world-wide missions.

One of the greatest needs at the present time is for young men and women to dedicate themselves to work in Cuba and Porto Rico. A previous knowledge of the Spanish language is desirable but not prerequisite. Inquiries concerning service among these Spanish-speaking peoples should be addressed to Dr. H. L. Morehouse, 312 Fourth Ave., New York.

A most encouraging field of home mission work is that among the French at Waterville, Me. Missionary La Fleur has recently begun work there and reports excellent congregations and a steady growth in the Sunday school. The weekly prayer meeting has an average of fifty to fifty-five and the people are deeply interested in all the services.

Rev. Angelo Peruzzi of Haverhill, Mass., finds his work progressing favorably. Four members have asked to be baptized. The Sunday school has entered upon new life, and Saturday afternoons there is an industrial school taught by the missionary's wife and daughter. About thirty-five children are gathered together for this form of instruction. Cottage meetings from house to house are being held. Miss Peruzzi proves a very efficient helper in the work, and although she was asked to become a missionary under separate appointment elsewhere, she feels that she must remain at Haverhill and unite with her father in his important work, and that without compensation.

In Cuba, at a recent meeting of the Interdenominational Sunday School and Young People's Conventions, held at Cienfuegos, an advance step was taken by the former body looking towards the appointment of a Sunday school secretary for Cuba. The Interdenominational Sun-

day School Convention has also promised to publish any literature that may be approved by the executive committee of the Sunday School Association of the island. This committee consists of thirty-three members, of whom ten are Baptists. This body has a central committee for direction of the work. Dr. H. R. Moseley was chairman of the committee charged with the preparation of the constitution of the organization, and is also treasurer of both the executive and Sunday school (central) committees. This united effort means much for greater efficiency in Sunday school work and so for the evangelization of Cuba. Dr. Moseley says: "The outlook in Cuba seems to me brighter than ever before."

In response to an appeal by President John Hope of Atlanta Baptist College, Mr. Andrew Carnegie offers \$10,000 towards a new building, when \$30,000 additional shall have been secured and expended for this purpose. The building is greatly needed and it is hoped that friends of the institution will promptly and generously provide the amount required.

The executive committee of the Board of Trustees of Spelman Seminary have appointed Miss Lucy H. Upton as president until in due time the place made vacant by the death of Miss H. E. Giles shall be permanently filled. Miss Upton, who has been long and most intimately associated with Miss Giles in affairs of administration, well deserves this recognition, though her strength is unequal to the heavy tasks of the position for a long period. The death of Miss Giles produced a profound impression on the spiritual life of the institution.

The General Education Board, which has previously regarded with favor several secondary schools managed by the Negroes and aided by the American Baptist Home Mission Society, has again expressed its interest in some of these by the following pledges, payable when they will complete the buildings and improvements without debt: Walker Baptist Institute, Augusta, Ga., \$2,500 towards \$5,000 to complete a building; Waters Normal Institute, Winton, N. C., \$2,000 towards \$4,000 to complete a building; Jeruel Academy, Athens, Ga., \$1,000 towards \$4,000 to complete a building; Howe Institute, Memphis, Tenn., \$2,000 towards \$4,500 for the completion of buildings and improvements; Selma University, Selma, Ala., \$5,000 towards \$10,000 for new buildings;

Americus Institute, Americus, Ga., \$3,000 towards \$6,000 for buildings and improvements.

CONFERENCE ON CITY MISSIONS

The Cleveland conference on city missions was important and significant. Leaders were present from Boston, New York, Pittsburg, Detroit, Chicago, and other cities. Reports of the work in the various cities were given, the foreign work was discussed thoroughly, and the various problems of the city evangelization were considered to the profit of all present.

Resolutions were passed requesting the finance committee of the Northern Baptist Convention and the officers of the Home Mission Society to place in the budget the sum of not less than \$100,000, to be expended in city mission work; this amount to be increased from year to year; also to put \$10,000 in the budget of the Publication Society, to be devoted to creating a more adequate literature. Endorsement was given to the work of the Woman's Home Mission Society, and this organization was asked to consider the need of English-speaking missionaries in downtown fields. The whole conference was characterized by breadth of outlook.

A CRY FOR HELP

"Fire!" What a thrill of dismay the cry brings. We were at chapel service on Thanksgiving morning—Prof. Talcott's new hymn had been sung and President Maxson was reading the Scripture lesson, when the cry came that Marston Hall, the boys' dormitory, was on fire. In a second the chapel was empty save for girls and women teachers. Soon, in spite of heroic efforts, the building was burned to the ground; and with it perished the entire possessions of almost all the boys.

This, too, at a time when the accumulation of burdens seems almost unbearable. The chapel has needed new seats for years—the old seats almost refuse to do duty any longer. About a year ago President Maxson instituted a campaign to raise funds for reseating it. Now the seats are on the way and he needs at least \$300 to complete payment for them. Then in the music department years have come and gone since any considerable amount has been applied to supplying its needs. This year a crisis has come and

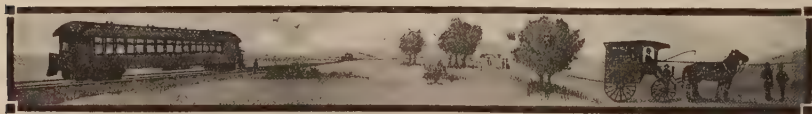
we require \$800 to provide the equipment for which there is imperative need.

Now in addition to all this comes the new problem of a boys' dormitory. The cost of such a building as the President longs to have—safe, comfortable, hygienic and large enough to shelter 200 boys—will be \$30,000. Where are we to get the money? Who among the Lord's stewards has in charge the funds we require? If you can and will help us, be sure your money will go to help a cause most worthy and needy. We are trying here to prepare teachers and preachers to help the masses of ignorant and degraded Negroes to higher standards and purer lives. Our graduates to-day bear testimony to our work; they are filling honorably and well many positions of trust. After fourteen years of work here, I am convinced that God gives few better opportunities to the one who loves his fellow man than our needs afford to-day.

It is ours to give our lives day after day in contact with these children of His. It may be yours to give the money that can make our efforts possible.

HARRIET I. FINNEY.

President Maxson is not a man to be easily daunted. He writes that two old cabins on the campus have been fixed up to care for thirty boys, twenty are placed in the basement of Morehouse Hall, in two rooms ordinarily used for class work, and the remainder are accommodated after a fashion in the printing office and other workshops. Although over-crowded, all the boys have been cared for in some fashion. Work was not interrupted for a day. That is the spirit of Bishop. The society had an insurance on the building of \$15,000 and \$1,000 on contents, which will start the new building fund. Miss Finney's appeal, however, is timely and none too strong.



CHAPEL CAR AND COLPORTER

One of the colporters of the Publication Society met a man who confessed that he drank fifteen bottles of beer in one day and boasted that he could drink twenty. The colporter told him how the brewer was getting the money of the people. "How many can you drink?" said the man to the missionary. "Oh, I do not drink any." "Why, did you swear to the priest that you would not?" "Oh, no," the colporter replied, "Jesus made me free from beer and whiskey. I go to Him and He goes with me and keeps me from evil. Christ will make free!" A deep seriousness came over the man. The seed was sown by the wayside and the harvest of sobriety will be reaped.

Michael Levine is at work among the Slavs in Pennsylvania. In a school conducted by him six nationalities are represented. An earnest group is being gathered together under his leadership, and he is winning the confidence of the people.

C. C. Heidenberg, of Minnesota, reports a good month's service with his wagon. Notwithstanding the cold and storms, his

meetings have been well attended. He drove near a German Baptist Association held near Anamoose and found 1200 German Baptists convened, and most of them were men. They had real fellowship in the gospel and the spirit of enthusiasm prevailed.

A Swedish colporter from Minnesota gives these interesting items: "Last month I took up work in two new places, Blackduck and Bergville. Before I left Bergville a woman was converted. It was the first time any Baptist minister had visited these places. In Blackduck, a little town of 1000 people, there are eleven saloons, open night and day, but we had some good meetings in this place. At Battle River, not far away, I think I can organize a church in the near future.

"I visited another new place called Rice River and to reach it I had to wade through the river. The town is just settled and there is no bridge. It was eight miles to the store and post office and there was no public school. I had a few good meetings and the people were very thankful and wanted me to come back as soon as I could. One of the families had

only a little fish and milk for food. We have many new settlements in the north without churches and schools."



A Field Tour

By SECRETARY R. G. SEYMOUR

Six weeks of hard service, with nearly eight thousand miles of travel and all kinds of stopping places, diet and experiences; but a joyous service because it is the King's business. After a stop in Chicago with a look-in at the beautiful branch store, and a Sunday at Kansas City, preaching in the new and commodious First Church, of which Dr. Otto is the strong leader, on Monday evening we were in the Kansas Convention, at Concordia. It was the largest and most interesting state meeting the Kansas Baptists ever held, with spiritual uplift in addresses and planning for service alike. Secretary T. C. Crawford knows how to lead. Sunday-school Secretary J. D. Springston has put in ten years of effective service in this state.

A long journey eastward to Alpena, Michigan. The ride was beautiful, along the shores of Lake Erie. The Convention was not large, but it had the true spirit. Education had a prominent place, and the Convention's relation to the State University as well as to the denominational college awakened considerable interest. Here it was our privilege to speak not only for the Publication Society but for the Home Mission Society as well, in the absence of Dr. Barnes. There was an evangelistic meeting of great power one evening, led by Pastor Fikes of Woodward Avenue, Detroit.

Sunday was passed in Chicago. In the morning we heard the preacher to the university, our great missionary leader, Dr. Mabie. It was a great sermon that interested an audience nearly filling Mandel Hall. With Dr. Mabie we attended a Gipsy Smith meeting in the armory in the afternoon. Fifteen thousand people were stirred to the depths while he preached the gospel of salvation. There were many inquirers. It reminded us of one of Moody's great meetings when he first began in Boston. An evening service at Emmanuel Church completed a full day.

Next came the Iowa Convention, where we found the brethren full of energy under the leadership of Secretary S. E. Wilcox. Dr. Emory W. Hunt made two

notable addresses. An afternoon was given the work of the society, with addresses by Prof. J. A. Lapham, the new Sunday school missionary, Dr. Ketman and the writer. Education in this Convention had a good hearing. The president of the State College gave a sensible address.

Thence to Tecumcari, New Mexico. Here were two memorable days. Five missionaries were present from the territory. There was a street parade of four colportage wagons with fine black spans—all this made possible by the gift of one man, Mr. M. C. Treat of Pennsylvania. The Lord multiply such wise and generous laymen! Here was a feast of dedication in the First Baptist Church, with sermon and addresses, and the Lord's seal of salvation of souls following the closing address by Secretary Jacobs.

By circuitous route to Chickasha, Oklahoma, to attend the State Convention there—a great gathering of 500 delegates. The meetings were full of real power. The society's representatives had cordial welcome and hearing. As the result of an evening session, many young people pledged themselves to the work of evangelism, and several inquirers came forward.

From Oklahoma to Dallas, Texas, where a Convention of 3,000 delegates was gathered in Dr. Truett's spacious church. Great leaders are here in this southwestern empire and they are bringing things to pass. The new Sanitarium which the Texas Baptists have just opened is a great building, in every way well equipped. Mr. B. J. Robert, long in the society's service, is manager. Christianity is embodied in these charitable institutions. Our Texas friends do things on a large scale.

We return to our desk feeling that we must not lessen our service, but must form yet greater plans. It is a day of great opportunity and of missionary awakening, and we feel that there are speedily to come leaps and bounds in the Kingdom of God.



At Work Among the Jews

M. E. Lodsins, Russian colporteur for New York City and Ellis Island, appointed jointly by the New York Baptist City Mission Society and the Publication Society, reports as follows: "In this city I gave away over one hundred copies of

the Gospels and sold ten Bibles (Russian, German, Polish, Ruthenian). In many of the homes of the Russians there are eight and ten adults living together. This gives me occasion for long visits where I explain the gospel to the people; in fact, I call them my meetings in basements. Most of them live in these dark basements. Several of our members were from these places. Have had fine meetings in restaurants during the month where from eight to seventeen were present.

"I spoke in two Jewish meetings to Jews in their own Yiddish language. In one meeting the leader, Mr. Angel, said God had surely sent me that day, as a Jewish Rabbi whom they did not know what to do with was present; he seemed touched when I was through and said to his Jews: 'Brothers, this is true what this man says. When a Jew is converted to Christianity he does it for some profit, but this man we can all feel speaks from conviction.' I also spoke three times at a street meeting in Russian Yiddish, where hundreds were present; made an address in the Lettish Church in my Lettish language, and two addresses in English in two English churches."



A Voice from Wisconsin

Coon Valley, nestling in a most picturesque valley with great green bluffs rising all around it, is the most beautiful little town I have seen in the state, says Rev. F. A. Hayward, of Wisconsin. Four years ago it was only a halfway place for the stage on its way to Viroqua, but to-day it is a thriving little town of about four hundred inhabitants. Good farming land completely surrounds it, and the farmers, being foreigners, guarantee results. There are now three dry-goods stores, three hardware stores, a barber shop, hotel, bank, two saloons, a drug store, grain elevator, tobacco factory, shoe-shop and a weekly paper, also a furniture and un-

dertaking establishment, two doctors and a dentist. Several of the buildings are of brick and many others of cement blocks, giving a substantial appearance. There is a Lutheran church. At the service held in a small hall we organized a school. The hall was well filled and many were the words of appreciation for the message the missionary brought. The pastor of the First Church in La Crosse is interested in this field and hopes to make it a preaching point.

A Sunday School Missionary's day has much crowded into it. If only some of the young people could go with him at times their heart would grow warm at the needs these visits reveal. For instance, recently at the request of Pastor Doherty of Cumberland I went to his city to spend Sunday. The Sunday school at 9.30 presented an opportunity to teach a class and talk to the school at the closing hour and in addition suggest some needed changes. The preaching service followed, at which the missionary tried to bring Jesus as a Saviour very plainly to them. At 3 p. m. the pastor and myself drove nearly nine miles to a little town called Baronette, and preached again in the church under construction by the Baptists and Lutherans together. Upon return to Cumberland and after supper we drove in the opposite direction six or seven miles and had the most delightful service of the day. In a farmhouse were about fifty people. They were sitting on chairs and planks and the audience was something like this—six boys and girls, ten or twelve men, including one young man about eighteen years old and at least six feet three high, and the rest women, young and elderly. I preached on "The Cross," and at the close we had a testimony meeting and every one in the service took part. There is to be a new church building in that locality soon where these earnest Christians may gather. Twenty of them have been recently baptized by Pastor Doherty.



A Joyous Day for San Francisco Baptists

THIS was the laying of the cornerstone of the new First Baptist Church, as shown in the illustration. After more than three years of waiting, the fine edifice is under way. The whole country is interested in this enterprise, which means much for our cause in the greatest and, religiously, most needy city west of St. Louis. The State Convention shared in the joy of the dedication exercises. The first Baptist Association was formed in San Francisco in 1850. Among the features of special interest was the singing of the same hymn that was sung in 1857, when the cornerstone of the first brick edifice was laid. The cornerstone was laid by Edwin F. Joy, a veteran member, who has held every office within the gift of the church. He also formally presented the trowel to the pastor, Dr. Burlingame, on behalf of the church. One member was present, Mr. Overton Pope, who as a child attended the services in 1857. Dr. Woody represented the Home Mission Society, with-

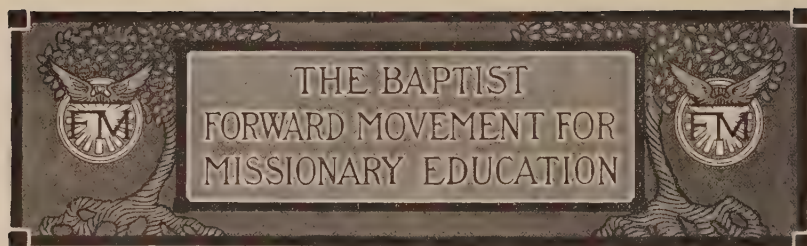
out whose aggressive interest the enterprise could not have been carried through. With the new house, of noble proportions, the First Church has before it an unexcelled opportunity for a large ministry. What this ministry means was set forth in the sermon by Dr. Woody on the theme "The Function of the Church in the Community."

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¶ Undoubtedly we have never before had a President as well informed as Mr. Taft regarding missions in foreign lands. More than that, he is willing to bear testimony to the value of the work done by our American missionaries abroad. He made an address at the Laymen's Conference in Washington recently, and another in New York at the Diamond Jubilee of the Methodist Episcopal Church Missions in Africa. He knows by observation that the commercial agent is not the only pioneer of importance to a nation, and places the missionary in the front rank of international service.



LAYING THE CORNER STONE OF THE FIRST BAPTIST CHURCH, SAN FRANCISCO



HE publication of a joint missionary magazine is another notable achievement of the spirit of unity, which is making this preëminently a "get together" era in Baptist missionary work. The

Forward Movement, another unified and unifying denominational agency, has completed three years of interesting history. It has been related to this denominational development, both as cause and effect, having shown the practicability of a unified policy, and at the same time having been helped by the spirit of unity that has more and more come to pervade our denominational life. There seems to be no more appropriate message for the Forward Movement department of the new magazine than to review the story of its methods and ideals, as they have developed in these three years.

THE BEGINNINGS

For some time prior to January 1st, 1907, both the Missionary Union and the Home Mission Society had been considering the appointment of educational secretaries for young people's work, in view of the rapid growth of interest in mission study. After careful deliberation it was decided to form a joint department and employ a joint secretary, and on January 1st, 1907, the writer became Secretary of the Young People's Forward Movement of the American Baptist Missionary Union and the American Baptist Home Mission Society.

MISSION STUDY CLASSES

Printed matter was prepared and an aggressive campaign inaugurated through correspondence and conferences to form

mission study classes in Baptist young people's societies, the monthly missionary meeting of the societies to remain in charge of the Baptist Young People's Union of America.

It has not been considered sufficient simply to get young people to study missions, important and good as that is, and two definite plans were proposed to follow up mission study to secure definite participation in missionary work.

THE FORWARD LEAGUE

One of these was the Forward League, an enrolment of young people, who may or may not become missionaries, but whose lives are definitely committed to the evangelization of all peoples. The Forward League has a present enrolment of about 1,200.



SECRETARY MOORE IN A FRUITFUL FIELD,
A CALIFORNIA ORANGE GROVE

A STREAM OF MONEY

Recognizing from the very beginning that education consists in impression plus expression, plans were proposed by which young people might be led to give weekly offerings toward the missionary budget of the church, these plans being made to harmonize with the financial methods of the church.

It was readily recognized that the pastor is the natural leader in every church, in all that makes for missionary education, and an attempt was early made to form a "Forward League of Coöperating Pastors," who would agree to preach a sermon on "Young People and the Kingdom," and follow it up by a mission study campaign. Many pastors responded to this appeal.

THE SUNDAY SCHOOL WAITING

A still more promising field for missionary education was discovered. The Sunday schools, from which will come not less than three-fourths of the future members of the church, were receiving little help and were consequently doing little to lay hold of the million or more of eager, responsive boys and girls and young people, whose future interest in missions is to be largely determined by early impressions.

But this involved all the Missionary Societies. Would it be possible to enlarge the Forward Movement to embrace the entire missionary work of the denomination? It was possible.

On April 1st, 1908, the Young People's Forward Movement was succeeded by the Baptist Forward Movement for Missionary Education, with the three general and four Women's Missionary societies constituting it. From this date begins its larger and more rapid development. A Missionary Policy for the Sunday school was prepared and circulated and has been widely adopted. A series of Graded Mission Studies for the Sunday school was projected, of which four books have already appeared.

To secure a "Stream of Money" from the Sunday schools, and, what is far more important, the formation in youth of right habits of giving, twin envelopes were provided free for Sunday schools

introducing weekly giving. These have been supplied to nearly 200 schools, and the testimony is almost universal in favor of this as the ideal method of Sunday school missionary finance.

STEWARDSHIP

At the Oklahoma City meeting of the Northern Baptist Convention the Stewardship work of the denomination was transferred to the Forward Movement. At the Portland meeting of the Convention a national campaign was authorized for two practical phases of stewardship work: proportionate giving by the individual and weekly offerings by the church. More than fifty thousand proportionate givers' blanks have already been called for by pastors, in connection with the first phase of this campaign.

To promote weekly giving for missions the General Apportionment Committee and the Forward Movement are coöperating in furnishing either single or double envelopes, the latter numbered and dated, and containing name of church, free of charge, to churches introducing weekly giving for missions for the first time, and agreeing to conduct an "every member canvass."

BAPTIST STUDENTS

The field of the Movement includes institutions of learning. Only a beginning has been made in the cultivation of this fruitful field. Annual Missionary Institutes have been held for two years in our theological seminaries with very great profit. A questionnaire was sent out to presidents and principals of Baptist universities, colleges and academies, to which there was a hearty response, and on the basis of the replies received a student policy has been formulated, including missionary lectures, missionary institutes, the promotion of mission study, and the presentation of the call of the mission fields. For the proper cultivation of the thousands of students in denominational and state institutions, there is urgent demand for a student secretary of the Forward Movement, who shall give his whole time to this work.

STILL LOOKING TO THE PASTORS

Without in any way disparaging the value of the coöperation of Sunday school

superintendents, young people's society workers, the faithful women, and others, the Forward Movement still looks to the pastor as the key man in promoting missionary education.

It has therefore prepared some literature primarily for *the man behind the pulpit*. "The Twentieth Century Unlimited" is a pastors' document, in which there is set forth a unified policy of missionary education for all the departments of the church. It has been sent out widely to pastors, and has called forth a remarkable response.

Another document entitled "Missionary Sermons and Some Other Things," contains forty-eight great Red Letter Days in missionary history, with a sermon subject in connection with each.

The third document of primary interest to pastors is a "quiz" on the Northern Baptist Convention Annual, containing forty questions, covering every phase of the Convention's work, with seven other questions suitable for debate or discussion.

IN A WORD

The Forward Movement is a Baptist clearing house for missionary and stewardship education, supported by the united Missionary organizations of the denomination, and serving every department of the church, in preparing for the new crusade already begun, for the enthronement of Jesus Christ in the civilization of the world.

JOHN M. MOORE, Secretary.



Conference on Missionary Education

A conference to consider plans and methods for the further development of missionary education in the churches was held in New York, December 8-9, under the direction of the Young People's Missionary Movement. About two hundred representatives of those agencies actually engaged in promoting such education, including the general Home and Foreign Mission Boards, the Women's Home and Foreign Mission Societies, and other organizations engaged in missionary work in our churches. It was a conference for leaders and those holding official relationships to this kind of work, and was significant for its practical methods and

high ideals. Mr. Harry Wade Hicks, General Secretary of the Missionary Movement, spoke on "The Past and Present of Missionary Education," setting forth the history, present ideals, and opportunities of missionary education. Four commissions previously appointed reported as to a comprehensive plan for missionary education in the local church, missionary education in giving and in the Sunday school, and methods for the extension of missionary education.

The conference expressed its belief in the need of a complete and thorough scheme of instruction. The common forms of giving are clearly inadequate even for the present opportunities of Christian work, and unless there can be more thorough education in true methods, and better methods, the gifts of life and money will be inadequate for the growing needs of the church. The conference urged Sunday school conferences for all grades to be taught by competent teachers. Resolutions were adopted urging coöperation in plans for a national educational campaign thorough enough to give the proper missionary strength to the aggressive work of the years to come. This company of trained specialists marks real progress in education. The value of the work already accomplished by the educational departments is evident. The conference lifted the standard for the church, gave courage to the strong body of men and women engaged in the campaign, and mapped out a future policy sufficiently large to require earnest effort.



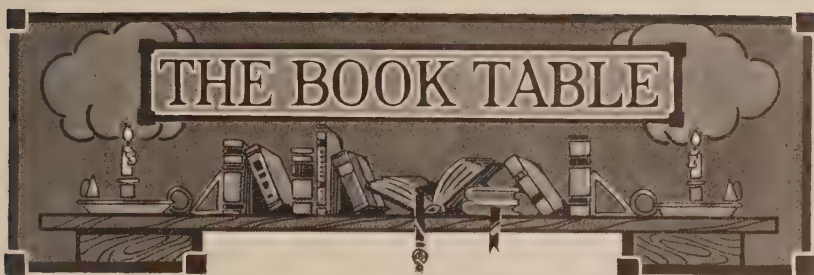
The Calendar of Prayer

More beautiful and suggestive than ever is the Missionary Calendar of Prayer for 1910, issued by the Woman's Baptist Foreign Mission Society of Pennsylvania. The thousands who have used this unique prayer calendar in past years will know how much such praise means. It would make a good New Year's gift. The calendar may be ordered from either of the Woman's Foreign Mission Societies, Boston or Chicago.



BOOK OF PRAYERS

Complete Manual of several hundred terse, pointed, appropriate Prayers for use in Church, Prayer Meetings, Young People's Society, Sunday Schools, Missionary, Grace and Sentence Prayers. Question of How and What to Pray in Public fully covered by model, suggestive and devout Prayers. Vest Pkt. size, 128 pages, Cloth 25c, Morocco 35c, postpaid; stamps taken; Agts Wanted. GEO. W. NOBLE, Lakeside Bldg, Chicago



The Immigrant Tide, its Ebb and Flow, by Prof. Edward A. Steiner, is not a statistical work, as the title might seem to indicate, but a sympathetic study of the peoples who are coming to America in largest numbers. The viewpoint and style are alike characteristic, and familiar to those who have read Prof. Steiner's former volumes, "On the Trail of the Immigrant," and "The Mediator." In his first-hand knowledge of the races of Southern and Eastern Europe the author is qualified to testify as an expert. His imagination and sympathy make him a prose poet in treating the subject. We are interested to note that Prof. Steiner believes the most effective Christian work to be done among the foreigners is by the American missionary worker and church. He advises very slow work in appointing new converts among the foreigners to service among their people, and gives reasons for the advice. The book should be read by pastors, as it is meaty and full of illustrative matter. With its conclusions in general we are in hearty accord. If the author appears to love the immigrant a trifle more than he does the native born Americans, that is neither strange nor detrimental. It is good occasionally to see ourselves and our prejudices as others see us and them. (The Revell Co. \$1.50.)

The Training of the Chosen People, by President George E. Horr, D.D., of Newton Seminary, was submitted by our reviewer to an unusual test. He gave the book to a person not interested in this class of literature, and asked for an opinion upon the opening chapter. When he got the opinion, it was that the read-

er had started in to do him a favor, but had become so interested that the entire book had been read. "I had no idea that the history of the Jews was so fascinating," said the friend. "But it is the manner in which the subject is treated, and the clear style and scholarly method that had much to do with it." Every Bible student should have the little volume. (Bible Study Publishing Co. \$1.)

A Certain Rich Man is not only one of the best books produced in this country in a long time, but it is one of the strongest sermons written on the parable of the rich man who forgot that man proposes but God disposes. The story of the man in whom desire of acquisition grows, overcoming all his better nature and leading him through the tortuous paths not uncommon in "high finance" of the time, is graphically told. It takes hold of one powerfully, and maintains its grip to the finish. Many a sermon might well be based on this character delineation, and if thousands of men could be led to read it, they might be saved from the loss of what is most worth having—the self-capacity for the best things and the perception of real values. William Allen White has rendered a real service to humanity by this faithful portrayal of the consequences of giving oneself over to the lower passions. As Dr. Washington Gladden says: "I do not think that a more trenchant word has been spoken to this nation since 'Uncle Tom's Cabin.' And it is profoundly to be hoped that this book may do for the prevailing Mammonism what 'Uncle Tom's Cabin' did for slavery." (The Macmillan Co. \$1.50.)

Sir Henry Vane, Jr., Governor of Massachusetts and Friend of Roger Williams and Rhode Island. In this historical study Dr. H. M. King of Providence has brought to public attention one of the most interesting characters among the leaders engaged in establishing freedom of conscience in Old and New England. Vane was a friend of Roger Williams, and his warm supporter. Dr. King shows that it is giving Vane too much credit to call him one of the founders of Rhode Island, but he was a man capable of appreciating the qualities of Williams, and as Rhode Island's most active and influential benefactor in the mother country, after his return hither, he has sufficient claims to grateful recognition. It is a great thing to be able to say of a man as Dr. King says of Vane, that "under God in Vane's program of human government the people were supreme and the conscience was to be forever free." The monograph is charmingly written, and most valuable to the historian. (Preston and Rounds, Providence. \$1.)

A new and revised edition of *A Century of Missions in the Empire State*, by Rev. C. W. Brooks, for many years in the State mission work, has been issued. This work is of distinct historical value, and was a labor of love with the author, who knows the field. Bringing the work down to date increases greatly the value of the volume, which has an inspiring story to tell to Baptists. (\$1.)

The most comprehensive and carefully wrought out missionary course we have yet seen which is intended to supply an entire year's study in the senior grade of the Sunday school is that entitled, "The Conquering Christ," published by the Bible Study Publishing Company and prepared by Rev. Ilsley Boone. The three parts comprise (1) the Non-Christian Religions and Christianity Compared, (2) Modern Progress of Christianity, and (3) Principles of Missionary Practice and Fruits of Christian Conquest. The whole field of missions is covered, and the policies of the mission boards are outlined, with the kinds of

work pursued; while the relation of the home church to the problem is constantly emphasized. Secretary Barbour says, "I think the plan admirable," and Secretary Haggard adds, "Such a series of lessons has long been needed; I cannot too heartily commend the new course." Those who wish for a systematic study of missions can here find it.

Books on mission lands worth looking up are *A History of Protestant Missions in the Near East*, by Dr. Julius Richter, author of "History of Missions in India" and one of the greatest authorities on missions; and *My Life in China and America*, by Dr. Yung Wing of Yale University, who has been called the father of modern education in China. Henry Holt and Company publish the latter, and Revell the former. The Revell Company also publish Professor Warneck's *History of Protestant Missions*, and *Court Life in China*, by Headland.

The Master, by Irving Bacheller, is not a problem novel, but it is one with a distinct aim—to help along a feeling of brotherhood between man and man the world over, and the cause of universal peace. With a gratifying measure of success the author has expressed, in the person of his hero, how a man would act who had the true spirit of Jesus Christ in him, and who met all sorts of conditions and men, and caused them to feel, sensibly and insensibly, the influence of such a personality. It is more than an interesting story; it is calculated to make the reader truer to a high principle of thought and action. Mr. Bacheller has done no finer work. Heartily to be commended; especially a good book to give a young man. (Doubleday, Page & Co. \$1.50.)



American Baptist Missionary Union

Financial Statement for eight months, ending November 30, 1909.

	1909	1908	Increase	Decrease
Donations	\$56,670.05	\$107,938.90		\$12,428.85
Legacies	23,244.89	53,021.33		19,776.44
Income from Investments	28,124.01	27,237.20	886.81	
Annuity Bonds, Matured	23,344.63	9,620.05	13,724.58	
	\$180,283.58	\$197,877.48	\$14,611.39	\$32,206.29
Appropriations to November 30, 1909				\$669,099.99
Additions to Schedule as directed by donors—specifics				3,592.43
				672,692.42
Total receipts to November 30, 1909				180,283.58
Needed to balance, March 31, 1910				\$492,408.84

The American Baptist Home Mission Society

Financial Statement for eight months, ending November 30, 1909.

For General Purposes		1909	1908
Contributions		\$66,814.42	\$72,121.50
Legacies		28,189.02	23,403.02
Annuity Funds Released		15,986.10	14,400.00
Income of Invested Funds		31,246.08	29,897.81
Miscellaneous		6,411.04	7,162.24
Total		\$147,645.72	\$146,984.57
	Expectations from Contributions	Expectations from Other Sources	Total Budget
Budget for 1909-10	\$339,750.53	\$314,799.00	\$654,549.53
Receipts to November 30, 1909	66,814.42	80,831.30	147,645.72
Amount needed	\$272,936.11	\$233,967.70	\$506,903.81

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The Publishers' Page

1000 Subscribers from Cleveland Association

The Young People of the Cleveland, Ohio, Association, have undertaken to secure 1000 subscribers for *MISSIONS*, and are pushing the campaign systematically. A thorough canvass of the Association is being made through the young people of each church, and a local manager has been appointed to receive all subscriptions. Posters and copies of the prospectus have been distributed widely, and to stimulate interest further it is proposed to offer a banner to the church securing the largest number of subscriptions. This method might well be adopted in other cities. The publishers will gladly furnish the necessary material for such a campaign and aid in every way to make the effort a success.

Why Not?

In a recent letter to pastors on Long Island, Dr. Edwin T. Farnham of the Brooklyn Church Extension Society writes:

"Permit me to ask if the way is not now open in your church to secure a large subscription club for our new magazine, *MISSIONS*, presenting a world-wide view of our denominational work in all tongues and climes. The churches of our great Long Island Association are now given a fresh opportunity to distinguish themselves. Certainly we ought to have circulated at least *two thousand* copies of our new combined magazine on home and foreign missions, among twenty-two thousand members of our churches. Ponder it. For less than one cent a week—for exactly fifty cents a year in clubs of five or more—we can give this magazine to our churches. Why not start the subscription list in your mid-week meeting and push it on to a great success? Personal initiative will do it. Send names and addresses in good plain writing with club rate, 50 cents for each subscriber, to *MISSIONS*, 812 Fourth Avenue, New York City."

A Seasonable Suggestion

From the weekly calendar of the Pleasant Street Church of Worcester, Mass., Rev. Thomas J. Cross, pastor, we take the following:

WHAT SHALL I GIVE FOR CHRISTMAS?

Why not give something that will be new twelve times a year? This suggested gift will carry **information** of the work done by the heroes and heroines of the Cross. Their deeds will prove an **inspiration** for believing prayer, consecrated service and intelligent giving.

MISSIONS will represent the whole field of missions and the unity of the denomination in its missionary enterprises. It will be the one world-horizon missionary magazine for which our pastors and people have so long looked.

Give your name and 50 cents to those who have the matter in charge. Not only in the holiday season, but at all times, *MISSIONS* will prove a most appropriate gift.

The "Missionary Teens"

This is how Rev. J. S. Ebersole, of the Canandaigua, N. Y., church, announced the new joint magazine in his weekly bulletin for November 14:

The "Missionary Teens," with Miss Smith, leader, will canvass the congregation for *MISSIONS*: A BAPTIST MONTHLY MAGAZINE, club rate, 50 cents. We have wanted this for years, one magazine for all three societies, foreign, home and Sunday school missions. The price is within the reach of all. The first number will begin January 1st, 1910.

From Philadelphia

Resolved, That our Men's Missionary Committee be requested to make a thorough study of general missionary policy and methods, co-operate in a campaign of missionary education, by the distribution of selected literature, placing wherever possible the Baptist Magazine, *MISSIONS*, encouraging the work of the mission study classes, and planning an occasional mid-week prayer service of the church.—From Resolutions adopted recently by the Gethsemane Baptist Church of Philadelphia, Rev. J. Henry Haslam, D.D., pastor.

A Common Sentiment and Action

In a letter from Ypsilanti, Mich., the writer expresses the sentiment of many: "Find enclosed remittance for *MISSIONS* for the year 1910. It hurts me a bit to give up the old magazines. I cannot remember when they were not on our center-table, and the dear old Bible, now well worn. I am a feeble old woman, but like to note any advancement in the work of my dear Lord."

A Good Motto

We have already begun our club. I want to see the new magazine in every home in our church.—C. M. DINSMORE, Anderson, Ind.

A Hope of Years Realized

Mrs. J. C. SMITH, Kokomo, Ind.: "I am more delighted than I can tell over the announcement I have just read of the appearance of the new magazine. It has been my hope for fifteen years at least that such a thing might be possible. I shall certainly do my best to secure a list of subscribers."

It is time to begin to think about Home Mission Day *for the* Sunday School

THE AMERICAN BAPTIST HOME
MISSION SOCIETY jointly with the
WOMAN'S HOME MISSION
SOCIETY have issued a Service entitled
FROM EAST TO WEST
and suggest that this be used on HOME
MISSION DAY, February 20th, 1910

¶ The Exercise deals with conditions on the Frontier of to-day, is simple in arrangement, and full of interest. Get your school started in line with other schools at once.

¶ The Society will send free as many copies of this service as are needed by the children, provided the school will take up an offering for Home Missions, and forward to the Society.

¶ Samples of the Exercise sent free.

This is the Season of the year for Study Classes

We recommend the study of
Aliens or Americans? The Frontier, or The Upward Path

Prices in all quantities, 50 cents cloth, 35 cents paper

Postage 8 cents extra

NEW LITERATURE

¶ Several new pamphlets are being printed: "The Story of Gloria," "Sammy Kidd's Missionary Box," a revised edition of "America's Newcomers."

¶ New Literature can be secured as published for 25 cents a year.

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For Young People's Societies

Flags of Mission Fields. For loan only. Two sets: one set 6 Asiatic fields, one set 8 European fields. Fee for either set 25 cents, express extra.

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William C. Griggs, M. D.

Doctor Griggs has so pleasant a way of talking that children cannot help being interested in what he says. Japan, China, Burma, Alaska, and Cuba furnish the scenes of child life at which we look in these sketches, and the child in Christian America who studies them will be more than grateful that his or her home is here. They will arouse an interest in others, and cannot help stimulating the missionary spirit.

For the Junior Department.

Book IV

Heroes of Modern Missions

Charles P. Chipman

These missionary studies pertain to Wm. Carey, David Livingstone, Adoniram Judson, Alexander Mackay, John G. Paton, John E. Clough, Alonzo Bunker, and Wm. Ashmore. They are brief accounts of these men, each of whom was prominent in his special field. They take notice of boyhood,

school preparation, and of missionary work. The language is well adapted for the little ones, for whom the book is intended, and ought to inspire a desire on the part of those who read for larger information. They ought likewise to aid in imparting a missionary impulse. There seems to be a field for this species of literature, and these books are well qualified to enter it.

For the Intermediate Department. *Book VI*

The Story of Our Baptist Missionary Work

Miss Lorilla E. Bushnell

In plain, simple fashion Miss Bushnell has indicated the work of our Baptist denomination along missionary lines, as conducted by the Missionary Union, the Home Mission Society, and the Publication Society. She has commenced at the beginning and has followed it down to the present time. It is a good thing for the little folks to know about this, and the book will be a great help in this direction.

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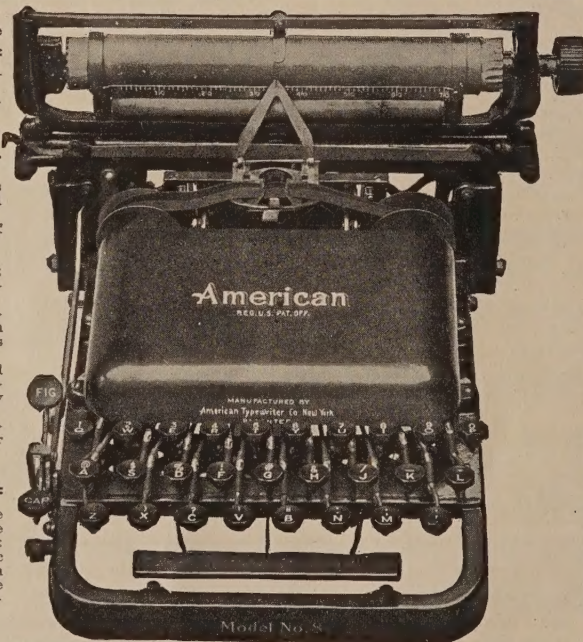
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